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JUN 16 1986

Jewish leader condemns apartheid; warns against ANC alternative

NEW YORK, NY (ADL) — Jews feel a "special personal responsibility" for insisting on an end to apartheid in South Africa, according to Nathan Perlmutter, national director of the Anti-Defamation League of B'nai B'rith. But "political morality," he goes on to say, demands "a close, unsentimental look" at the African National Congress (ANC), which is frequently discussed as an alternative to the Botha Government.

Mr. Perlmutter describes the African National Congress as a pro-Soviet, anti-American organization with strong links to Palestine Liberation Organization (PLO) terrorists.

Any discussion of South Africa, he asserts, must begin with the realization that apartheid is "racist and dehumanizing." But, he adds, the criteria by which apartheid is judged abhorrent must also be applied to the kind of society that would replace it. "We must distinguish," he states, "between those who will work for a humane, democratic, pro-western South Africa and those who are totalitarian, anti-humane, anti-democratic."

The liberation of South Africa may not be as simple as this banner in a New York protest rally suggests. (Photo *Newsweek*)

ANC clearly communist

He goes on to note that the ANC has received arms, funding, military training and other logistical support from the Soviet Union and its allies, is under "heavy Communist Party influence" and is a "strident" supporter of the Palestine Liberation Organization.

Other information on the ANC includes the following: Oliver Tambo, who has headed the group since 1964, is a member of the presidential committee of the World Peace Council, a leading Soviet-controlled front organization based in Helsinki, and has been a speaker or guest at various forums sponsored by the United States Communist Party.

— The ANC is a member of the Afro-Asian People's Solidarity Organization, described by the State Department as a Soviet-controlled front group.

— The ANC magazine, "Sechaba," is printed in East Germany.

— Seven members of the ANC national executive committee have been identified in sworn testimony before a

Continued on page 4 ...

Calvinist Contact

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Thinkbit

Some people form opinions that have been in their family for years.

From: "Your Morning Smile" in *The Globe and Mail*

Truckdriver may opt out of Teamsters

Stan de Jong

OTTAWA — For the first time ever, the Canada Labour Relations Board has upheld a 1984 federal law allowing workers who oppose unions on religious grounds to pay their dues money to charity instead. (*The Globe and Mail,* June 4)

The Board ruled that Richard Barker, a truckdriver and a member of the Seventh Day Adventist Church, should be exempted from paying compulsory union dues because he has a religious objection to the "adversarial methods" used by labour groups.

Deplores union methods

The Board said it was satisfied that Barker's opposition was to all unions, not just the one that represents him (The International Brotherhood of Teamsters), and that the objection was not merely a political or philosophical conviction but a religious belief.

The 27-page ruling stated that Barker became "religious" in 1984 and joined the Seventh Day Adventists.

Said the Board, "He has nothing against unions per se; he even admits that what unions try to accomplish has merit, but he deplores the methods. Strikes, work slowdowns and the whole adversary approach of our labour relations system amount, in his view, to a use of force that is contrary to God's way."

Ottawa follows provinces

While the decision is a first under the *Canada Labour Code* (which applies to about 600,000 workers mainly in transportation, communications and banking), a number of provincial labour boards have already made such decisions under similar (provincial) laws.

In a recent Ontario case, the Ontario Court of Appeal took a broad view of a religious belief in overturning a decision of the Ontario Public Service Labour Relations Tribunal.

The court granted exemption from union dues to a Jewish man who objected to union expressions of support for a Palestinian homeland.

Grim reality of the next day

Thunder Bay Christian School Principal John Tamming (holding book) and some staff members stand in the ruins of their school after a fire destroyed four classrooms. *(See story on page 5)*

Toy company to manufacture "disabled" dolls

Marian Van Til

Mattel Inc., the U.S.'s second-largest toymaker, unveiled a line of "disabled dolls" last week, according to an Associated Press story.

The company made the move "in an effort to help disabled children develop a positive self-image and to teach able-bodied ones about such handicaps."

Mattel is making seven, 48-centimetre soft-sculptured disabled dolls called "Hal's Pals." "Hal" is a ski instructor whose left leg has been amputated. There is also a boy who wears a warm-up suit and sits in a wheelchair, a ballerina with hearing aids, a visually impaired pal accompanied by a red-tipped cane and seeing-eye dog and a girl with leg braces and canes. Two dolls, a Madonna (rock star) look-alike and a "preppy" boy don't appear disabled but come with wheelchairs and other accessories.

The dolls sell for $44.95 U.S. ($39.95 for the non-disabled variety).

Mattel will distribute the dolls via mail-order sales and by sending order forms to physical therapists and similar professionals, as well as to the general public. The dolls should be available by the end of this month.

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Editorial

Home births and midwifes in the twentieth century?

Midwifery has been an honourable profession ever since Jewish midwives refused to heed an Egyptian pharaoh's command to kill all Jewish male infants. In all likelihood it was honourable before that time too.

In Canada you would not think so if you looked at the laws governing medical practices. Up till now Canada is the only Western industrialized country that does not give legal status to midwifery. In fact, those who practise it in Canada (some 200) are doing so in contravention of the law.

Doctors are not exactly lobbying the government to improve that situation either. The following limerick could well have been written about a Canadian situation:

A doctor opposed to midwifery,
Said, "The thought alone makes me all shivery.
A woman's a doll,
Giving birth to us all,
But a man should perform the delivery."

In reality, though, doctors are not so much opposed to midwifery as to home births, which usually go with the practice. They find that home births pose unnecessary risks for the mother as well as the child.

There are advantages

It appears that some provinces are going to move towards legalization and regulation of midwifery. According to supporters of midwifery the practice of a home delivery assisted by a midwife is much less expensive than a hospital delivery. A midwife will charge between $500 to $750 while a hospital birth costs about $2,500.

Another argument in favour of midwifery is that the emotional support and considerable skills of an experienced widwife make an uncomplicated birth less traumatic for mother and child. The use of painkillers and vaginal incisions, common in hospital deliveries, are avoided in home deliveries.

Of course, doctors find a strong counter argument in those situations that unexpectedly produce complications. Last year several baby deaths occurred during midwife-assisted home births. Home birth supporters think that licensing of the profession and regulation of the practice would eliminate most of these deaths.

Superficial similarities

In the meantime, there are some unexpected parallels between the status of midwifery clinics and abortion clinics. Both are illegal and both are operated in defiance of the law. Both have resulted in courtcases and both make a shaky appeal to popular demand being primary to state law.

But going back to the time of Moses and an Egyptian pharoah, midwifery and abortion have always been on opposite sides of the value scale. In fact, Pharaoh might have liked the idea of abortion clinics, instead of having to rely on Jewish midwives! One would think that the legalization of midwifery could easily be a pro-life and pro-family cause, provided necessary regulations for safety and health were observed.

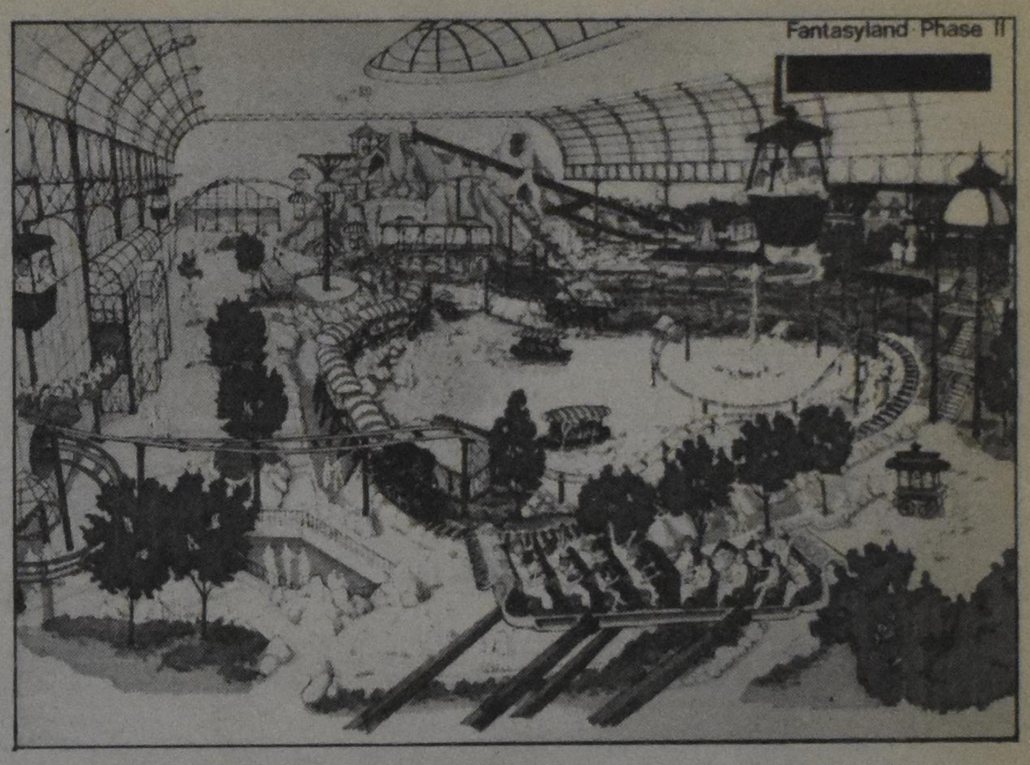
The mortals must be crazy

Two weeks ago *Calvinist Contact* featured a report on the addition of a church to West End Mall in Edmonton. This week's issue carries Tini Van Ameyde's report on the three phases of this gigantic project referred to as the world's largest indoor shopping centre and amusement park.

An editorial comment may be in order, although, as Van Ameyde points out, the mall is "a whale-sized fact." It's not very productive to argue against it extensively. It's part of the Edmonton environment.

An editorial comment is not meant to discount the exciting experience recounted by Van Ameyde. From a personal point of view, a visit to West End Mall makes one's head spin, indeed. Van Ameyde's report does a beautiful job of recreating that excitement. I am glad that she was honest enough to stay away from moralizations as she describes the shopping/entertainment complex.

But there is always more to a place than the fun and excitement it may provide to its visitors. What, for example, is the social impact of these giant enterprises on our society?



To the known god

Having visited Phases I and II while in Edmonton last year, I will venture a few brief opinions. I must be careful, being an Easterner, of course. But what I will say of West End Mall, I would also say of the Toronto Eaton Centre, though it cannot stand in the shadow of this mighty mall.

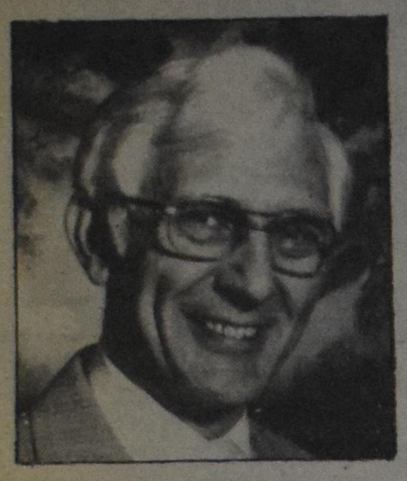
One can hardly design better monuments for the god of consumption than the mega-shopping centres which developers foist on our civilization. One can appreciate the convenience of indoor places in especially cold climates. But why not produce centres that feature a simpler indoors, something that more closely resembles most tropical markets? Places like West End Mall reek sophistication and trendiness. And they encourage a lot of unnecessary spending.

The practice of consumerism is really too dangerous that we should wink at its excesses. As our society is creating more lotuslands, we may expect our generation and the next to fall asleep during the battle of spirits. Consumerism produces frantic workers who must bring in more and more money. In the long run it contributes to personal, marital and societal break-down. In addition, consumerism robs the poor in our society and in other parts of the world of a decent existence. It's not an innocent pastime.

Shopping centres like Eaton Centre and West End Mall may be realities we can't change, but we don't have to repeat those realities elsewhere. And we don't have to let them change us either, do we? If I lived in Edmonton or nearby, I would strictly ration my appearances in the West End temple to the times that foolish relatives from the East came to gawk.

(We would appreciate receiving a few letters from Edmontonians on the issue.)

SKYLIGHTS/WILLIAM R. RANG



Aren't we all eager for the unknown, especially when the unknown is forbidden territory?

Going to Friesland?

When standing near the fishing harbour of Enkhuizen one can, on a clear day, look across the Yssel Lake and see the province of Friesland. I experienced a strange sense of wonder when, holding my uncle's hand, I gazed at a land that I was sure was covered with jungles, palm trees and dark-skinned natives. A sense of geography is not too keenly developed in the mind of a five year old.

As I stood there, a stout plan entered my mind and I wasted no time making the preparations the next morning. I merely escaped from kindergarten using the excuse that I needed to go to the washroom, walked to my grandmother's place and went to work in the little shed behind the house. She didn't even notice me. I found an old orange crate and some scraps of lumber and began building my boat.

In the meantime I was declared AWOL and during recess my uncle, who taught in the "big" school, mounted his bike and knew where to find me. It didn't discourage me a bit. My boat was just about finished and I would repeat the same maneuvre the next day. I tried, but the front door was locked this time. Just for me, I'm sure. But washrooms have windows and standing on the toilet, I could just work my way out. I dashed to grandmother's place and pulled my boat to the canal behind her home. Somehow the canal would lead to the Yssel Lake. Then it would only be a matter of minutes and I would set foot on the wild and strange Frisian shore.

It was not to be so. I was not to set foot in Friesland until some years later when Frisians had changed their skin colours to ours and had lost at least some of their wild behaviour. Between that time and the first I learned to my amazement that all four of my grandparents had been born Frisians, but that would make a different story. You see, my uncle came back into the picture. I didn't even get my boat into the water. A strong hand grabbed me in the neck, and later, I could not sit too well — for the next few days.

Many years later I looked upon my Frisian experience as another example of strange behaviour. Yes. I was an adventurer, I was obnoxious and I did not regard obedience. Yet my behaviour was not so unusual when looked at from the spiritual dimension. Aren't we all eager for the unknown, especially when the unknown is forbidden territory? Isn't it the result of Satan's cunning that sin looks so enormously attractive? Let's be honest, don't we often sin because the grass on the other side of the fence of obedience looks greener? If grace is really amazing, why do parents become shocked when their youngsters fall so easily into sin? Why are so few parents alert enough to use preventive approaches in the nurturing process? If my uncle had been less concerned and less of a man of action, I might have drowned in the canal. It's as simple as that.

Many parents say that one must trust his or her children. But the apostle Paul at no time admonished parents to be lenient, trusting and all that humanistic untruth. No one is righteous, remember?

Being a parent requires that we use our eyes, our feet, our thinking hands and our praying hearts.

William Rang is principal of the Christian School in Dunnville, Ontario.

Longer Letter

Heritage Party wants more than moral fabric

(A reply from the "New Kid on the Block" — The Christian Heritage Party of Canada.)

In response to your excellent introduction of our party and your editorial in the May 16 issue, I take this opportunity to further clarify the name of the party and its objective.

God reveals Himself through history

Why the name "Christian Heritage?" Heritage refers to history. A realistic examination of the essential Christian heritage requires not only a study of the fundamental ideas inherent in Christ's teaching, but also the result of those ideas as they have been applied throughout history. Traditional Christian philosophy has always insisted that the God of the Scriptures also reveals Himself through history.

Real history is not a series of disconnected events, but a continuous application of policies with intent, be it economic, financial, political and social. Today's "practical man" becomes impatient with any suggestion that ideals, that which cannot be seen, are of fundamental importance and form the basis from which policies are formulated.

Who of today's average citizen realizes that Hegel's thesis that "the state is the divine idea as it exists on earth" and that "the individual can only realize himself through the state" is the credo of all socialism and marxism?

State necessary and limited

Our name does not reach back to "nineteenth century politics" but to the very root of biblical teaching as we read in Psalm 96 and in Christ's answer to the question of tribute to Caesar: "Render unto Caesar the things that are Caesar's and unto God the things that are God's." This enunciation of a basic truth has changed the course of man's history. Christ said in essence, that the state was necessary and legitimate, but also that He set bounds to the state's power. This is further emphasized by the words of the great commission in Matthew 28:18, "All authority in heaven and on earth has been given to me."

When we say Christian heritage, then we wish to echo the words of Scripture and the words of all those throughout history that have defended this fundamental rule of conduct, including the Magna Carta of 1215. The decision in 1917 by the British House of Lords that Christianity was no longer a part of the law of England was a major defeat for the Christian heritage. It reflected the weakening of belief in the undergirding spiritual values of a civilization whose monarchs rule by the grace of God. We today see the devastating effects of this departure from its Christian heritage.

The preamble of our new Charter of Rights is a hollow phrase, interpreted by many as having no reference to the fact that Christianity was once historically part of the common law of the realm.

Preserve Christian fabric

It is neither the intent nor within the jurisdiction of the Christian Heritage Party to establish Christian *religion* as the *state* religion. We wish to affirm, however, the statement made by Judge J.A. Belzil of the Alberta Court of Appeal when he said, *"It was realistic to recognize that the Canadian nation is part of 'Western' or 'European' civilization moulded in and impressed with Christian values and traditions, and that these remain a strong constituent element in the basic fabric of our society."*

The judge goes on to say in connection with the court's overturn of the Lord's Day Act, *"With the Lord's Day Act eliminated, will not all reference in the statutes to Christmas, Easter or Thanksgiving be next? What of the use of the Gregorian calendar? Such interpretations would make of the Charter an instrument for the repression of the majority at the instance of every dissident and result in an amorphous, rootless and godless nation contrary to the recognition of the supremacy of God declared in the preamble. The 'living tree' will wither if planted in sterilized soil."*

Yes, Mr. Editor, "governing is much more than guarding the moral fabric of society," *but* in absence of the "moral fabric" society will plunge into chaos. That is why the Christian Heritage Party has adopted as its official text on all stationary the words of Psalm 33:12, "Blessed is the Nation whose God is the Lord." We have no desire to become a Canadian version of the "moral majority"; instead, our goals and aspiration are to provide a true Christian alternative to the secular humanism of today's political parties. For this we request your readers' prayers and support.

Ed Vanwoudenberg,
Interim Leader,
Christian Heritage Party of Canada,
Vancouver, B.C.

Letters

CRC is "Vander Justice"

I would like to share a compliment given to me, but which really belongs to a much larger community.

Following a presentation about some of the work of the Citizens for Public Justice, a gentleman said to me, "With Vander in your last name and such a good presentation on justice, you must be Christian Reformed." He then expressed his appreciation for various efforts by both churches and individuals.

Let's build on our strengths.

Kathy Vandergrift,
Edmonton, Alberta

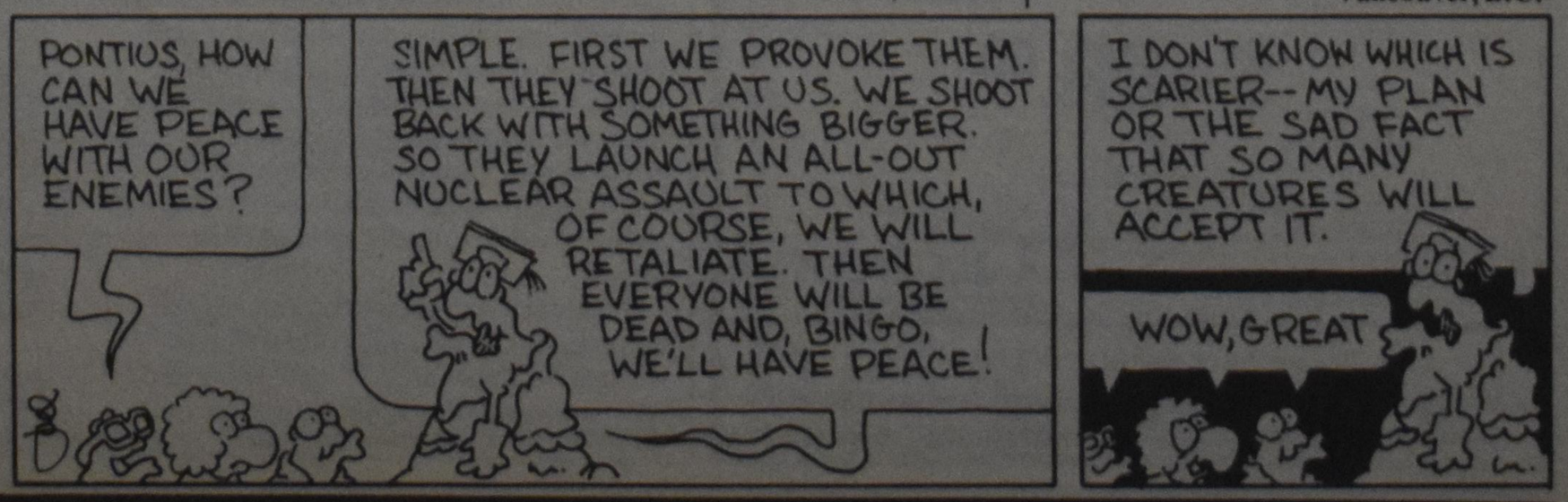
Expression of gratitude

Because of the large number of people who expressed their sympathy after Bernard's death, it is impossible for me to thank each one of you individually. By means of this public letter, however, I would like to express my sincere appreciation to each and everyone who did so in whatever way.

I would also like to thank you for having allowed us the maximum amount of privacy together during Bernard's illness, since this meant that we were able to experience the time we had not dared hope for as a particularly blissful period. Those months turned out to be the happiest of our life and enabled us to prepare together for the inevitable end.

Josina B. Zylstra,
Toronto, Ontario

Pontius' Puddle


PONTIUS, HOW CAN WE HAVE PEACE WITH OUR ENEMIES?
SIMPLE. FIRST WE PROVOKE THEM. THEN THEY SHOOT AT US. WE SHOOT BACK WITH SOMETHING BIGGER. SO THEY LAUNCH AN ALL-OUT NUCLEAR ASSAULT TO WHICH, OF COURSE, WE WILL RETALIATE. THEN EVERYONE WILL BE DEAD AND, BINGO, WE'LL HAVE PEACE!
I DON'T KNOW WHICH IS SCARIER-- MY PLAN OR THE SAD FACT THAT SO MANY CREATURES WILL ACCEPT IT.
WOW, GREAT

News

Jewish leader condemns apartheid; warns against ANC alternative

...continued from page 1.

U.S. Senate Subcommittee on Security and Terrorism as members of the South African Communist Party, which, according to its general secretary, Moses Mabhida, supports the same program as the ANC for "seizure of power." It was also revealed in the same testimony that some members of the ANC have trained in the Soviet Union with PLO cadres from Lebanon and Libya.

- The ANC pursues a "national liberation" course which echoes Soviet attempts to undermine the legitimacy of Israel.

— The ANC supports Moscow on foreign policy issues; e.g. in 1985, Tambo told an ANC meeting that the "anti-imperialist revolution in Afghanistan has been saved with the support of the Soviet Union."

South Africa tinder box

"It has been made painfully clear to the American Jewish community and all supporters of human rights," Perlmutter points out, "that while tyrannies can be overthrown, at times the regimes replacing them may be even worse."

Acknowledging that the ANC and the South African Communist Party "are not the root cause of the upheaval in South Africa," he states that "South Africa is a tinder box — the Communists are poised to strike the match."

There is still time, Perlmutter declares, for a "democratic alternative," such as the victory won by Corazon Aquino in the Philippines, to carry the day in South Africa.

Israeli action

Given as "a striking example of assistance to a democratic alternative," is a two-month training program in political, economic and social self-sufficiency for leaders from the black township of Soweto currently taking place at the Afro-Asian Institute in Tel Aviv.

The training program, under the direction of Israel's labour federation, Histadrut, which staunchly opposes apartheid, focuses on unionizing South Africa's black workers, developing black civil infrastructures, organizing black women and teaching social work in the townships.

Perlmutter noted that Israel "has repeatedly condemned apartheid and has expressed its willingness to join other countries in efforts to end racist policies through economic sanctions against South Africa."

He warns that if South Africa were taken over by a "Soviet-oriented and Communist-influenced force" such as the ANC, this would be a severe setback.

"The survival of freedom in South Africa will be possible only if the forces of violence on the far left and of racial violence on the far right are defeated by the democratic forces of moderation," Perlmutter concludes.

Is "dedication" of children valid alternative in Reformed church?

LUNTEREN, Neth. (RES) — The general synod of the Reformed Churches in The Netherlands (GKN) has mandated a study of the question whether "dedication" of children could be a valid alternative to infant baptism. The regional synod of Maastricht (1975), in a communication to the general synod, viewed the practice as illegitimate.

The matter came to synod via a request from a couple in Zwolle who had asked to be allowed to "dedicate" their child before the congregation. The consistory of the Hardenberg congregation also asked for permission to make room for such a promise on the part of the parents.

In the discussion, questions concerning the liturgical form of "dedication" and the status of such children surfaced. Are they a kind of "promissory-member," similar to "members by birth" in The Netherlands Reformed Church (NHK)?

Rev. E. Overeem, a member of synod's moderamen, tagged dedication, "surrogate-baptism," something like a square circle. Professor H.B. Weijland stated that the sacraments have never had an optional character in the GKN, and that in dedication, elements in the sacraments are made to stand on their own.

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BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

Our wavering faith should shame us

South African jets and airborne commandos went streaking into neighbouring black-ruled Commonwealth countries last month in a shameless assault. The Commonwealth Eminent Persons Group of seven hastily booked peaceful flights out of South Africa, affronted in efforts to encourage negotiation towards orderly dismantling of apartheid. Canadian Secretary of State for External Affairs, Joe Clark, strongly condemned the attacks on Botswana, Zambia and Zimbabwe, stating Canada could level diplomatic and tougher economic sanctions against South Africa if efforts to work out a common position with Commonwealth partners fail.

The eminent persons group will soon make a progress report and recommendations to a Commonwealth committee, which includes Brian Mulroney and Margaret Thatcher, expected to meet in August to discuss need for tougher sanctions. The high-profile group was set up mainly to accommodate Britain last fall, after Thatcher balked at demands from most Commonwealth leaders to impose sanctions. Thatcher will find it extremely difficult to justify a similar position now. Anglican Archbishop Ted Scott, Canada's "eminent person," returned warning Mulroney the Commonwealth could come apart over the South African assault on its threads of unity. Mulroney and Canada will be an important swing force trying to bridge Commonwealth differences. How ought sanctions be approached?

What do sanctions bring?

Of course, much more than Commonwealth unity is at stake. That more than 40 per cent of all foreign investment in South Africa is of British origin undoubtedly complicates Thatcher's position. But the apartheid economy is highly vulnerable to international actions or isolation. More than 60 per cent of South Africa's GNP is estimated to be linked to external forces, either through dependence on external markets or the importation of technology, expertise and capital. South Africa claims self-sufficiency, but as its own economy becomes more technologically developed (in order to facilitate local production), it also becomes increasingly engaged internationally. South African business leaders sense the effectiveness of economic sanctions and have taken steps towards more active and direct dialogue with South African opposition groups.

Possible effectiveness of sanctions is one thing; many Christians and others wonder whether the effects are desirable. There's no satisfaction in suffering caused by sanctions. But a growing chorus of black voices and body of economic evidence suggest sanctions would benefit precisely to the extent that they weaken the power now being abused to cause suffering under apartheid and the apartheid economy.

Some opponents of sanctions point to communist aims to take post-apartheid control. For Christians this is a question of how do we deal with fear. Great emphasis is placed on safety in this world and too great an emphasis on survival. A Christian's starting point should be that it is best to fear God and stick to His call to do justice. That can make us somewhat vulnerable but it is not irresponsible; it is simply not taking too much responsibility on ourselves. We can fear violence or communist takeover in South Africa but if we also refuse to urge our government to bring pressure to bear on the violent South African government nonviolently, we give communism credence among the oppressed.

Fear will not preserve Christianity

Our wavering faith should shame us, especially as we do little to indicate support for eastern Christians who are tested to the limit and still persevere in the faith. A fortress mentality is developing in South Africa among people shaking at the prospect of losing a way of life gained within a structure which deadens opportunity for people of non-white races to enjoy the fruits of God's creation. If we do not challenge support for that unjust system out of fear of communism, I submit such a fear will not preserve Christianity.

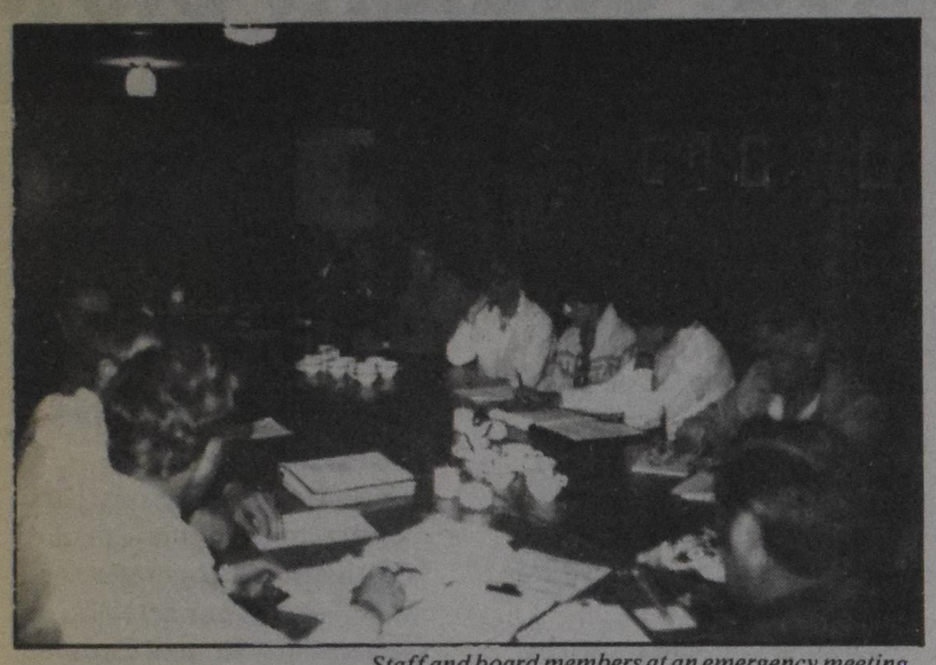
The Canadian government took steps last year to move toward a more coherent policy position on South Africa. The government's voluntary code of conduct for Canadian firms operating there has its shortcomings. There also seems to be a fear of "noticing the log in our own eye;" the code has not been made mandatory because this might set a precedent for foreign governments dealing with companies operating in Canada!

Nevertheless, corporate responsiveness to the code is increasing and the Canadian government, perhaps with Commonwealth partners, can formulate a series of intensifying measures to help pressure Pretoria to dismantle apartheid. Such an approach provides external leverage but also a way out for the South African government, while time permits.

Many Canadian Christians will participate in a world Sunday of prayer for South Africa, June 16th, to support such peace-making justice work.

Gus Polman is the Development Co-ordinator for the Christian Farmers Federation of Alberta.

Fire destroys half a school



Staff and board members at an emergency meeting.

C.C. staff
(from a report by John Tamming)

A lightning bolt struck the Thunder Bay Christian School Saturday evening, May 31, and the resulting fire destroyed four classrooms. There was also heavy water damage to the library-music room.

No one was in the building located just west of Thunder Bay when the lightning struck during a thunderstorm about 8:30 p.m. A passerby reported the fire and the fire department was at the scene within 10 minutes.

Four rooms destroyed

The Kindergarten to Grade 4 classrooms were destroyed in the 24-year-old, two-story frame building. There was heavy water damage to the combination library, music and French room, with damage to books, record players, recorders and other personal items. The roof caved in and the basement was filled with water.

Principal, John Tamming could not estimate the damage but said all contents of the four classrooms were destroyed.

Mr. Tamming was returning from a fishing derby with his son when the fire started. When he returned home he was informed that the school was on fire. His wife and another neighbour of the school were the first in the building and saved all the school records.

The fire.

School cancelled

Late Saturday evening and the following Monday the school board held emergency meetings in order to decide what to do for the remainder of this school year and to plan for the future. The Thunder Bay community quickly responded by offering numerous facilities. However, after studying all options available, the board decided to cancel all classes for the remainder of this school year. The board felt the energy of the staff would be better utilized on working on plans for next year.

Knowing the Thunder Bay Christian School community and the community as a whole, the Christian School supporters of Thunder Bay are confident that with God's help they are able to rebuild the present facilities and possibly add to their facilities on account of their increasing enrolment.

Knevel's Western tour rated success

Theone VandeWeg

Master organist André Knevel recently left his hometown of St. Catharines to undertake a very successful concert-tour which covered New Westminster and Abbotsford, B.C., Edmonton, Red Deer, Rocky Mountain House, Lethbridge and Calgary in Alberta. His wife Willie accompanied him on this tour. More people are discovering this artist's talent which can be observed by the rapidly growing audiences.

André Knevel was born and raised in Bussum, The Netherlands and immigrated to St. Catharines, Ontario, in 1975. He received most of his organ training in The Netherlands. Mr. Knevel frequently gives concerts throughout Canada, the U.S. and Europe. An extensive concert-tour throughout Holland is planned for this summer.

The concert of April 7 at the well-known All Saints Cathedral in Edmonton was especially enjoyable. The beautiful 3-manual Casavant organ allowed the musician full expression of his creative powers. A wide variety of musical style periods were represented, as well as some of Mr. Knevel's own improvisations on well-known melodies.

The Suite Gotique by Leon Boëllmann (1862-1897) was played exquisitely well in respect to both technique and feeling. The virtuostic Festival Toccata by Percy E. Fletcher (1879-1932) was also very impressive. One of the highlights of the evening was Bach's Fugue in D minor (The Giant BWV 680). This was played with precision, clarity and steadiness, a sign of a true Bach interpretation. This crisp technique, however, never overshadowed the beauty of the music, creating a perfect balance. Unlike many musicians, André Knevel accomplished this balance successfully.

The dying art of improvising is being revived by Mr. Knevel. His improvisations are amazing. One is always refreshed by their liveliness, power and originality. Indeed, all music played by this artist is characterized by enthusiasm and vibrant energy combined with a precise technique, a combination well worth listening to.

Andre Knevel in concert.

Theone VandeWeg is a music major at Trinity Western University in Langley, B.C.

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Church

Marian Van Til, page editor

Koinonia-Cursillo: God can deal straight blows

Marian Van Til

The Christian Reformed Church's Classis Hamilton at its May meeting was forced by a study committee it had appointed to examine its attitudes toward the Koinonia-Cursillo movements. Christian Reformed Church members are increasingly being attracted to Koinonia as a source of fellowship with diverse Christians — fellowship they feel is lacking in their own churches. As a result, Classis decided it should study the movement "in the light of the Scriptures, the Reformed Confessions and the Christian Reformed Church Order to determine [its] compatibility to Reformed church life." (*Koinonia-Cursillo Report*, p. 1)

What is Koinonia?

Koinonia is the Protestant counterpart of Cursillo ("short course") which was formed in Roman Catholic Spain in the 1940s. Koinonia-Cursillo is both "a movement and a method." The method is designed "for unchaining a movement for Christian renewal, and results in the offering to the Church of a group of Christians dedicated to living the life of grace and to working with all of their strength to bring others to it." (Cursillo *Leaders' Manual*) It is "a method of revitalization and of triumphant Christianity." (Marcene Marcoux, *Cursillo: Anatomy of a Movement*, p. 9)

Careful, caring study

The 32-page classical *Report*, viewed as thorough, compassionate and fair by most who read it, was compiled by a committee of three pastors and two academics (John Jongsma, Jack Quartel, Richard Stienstra, Harry Van Dyke, Jack Zeyl). The committee studied all available material that both Cursillo and Koinonia publish about themselves, as well as books written about the movement by others; they solicited information from CRC members involved in Koinonia and sent committee member Stienstra to a Koinonia weekend and post-Koinonia Group Reunion. (Stienstra did the actual writing of the *Report*.)

Based on that careful study, the committee presented three major recommendations to Classis which that body approved with some wording changes. The changes reflect a slightly less charitable attitude toward Koinonia-Cursillo on the part of Classis as a whole than that exhibited by the committee. However, Classis accepted without change the committee's grounds for all the recommendations.

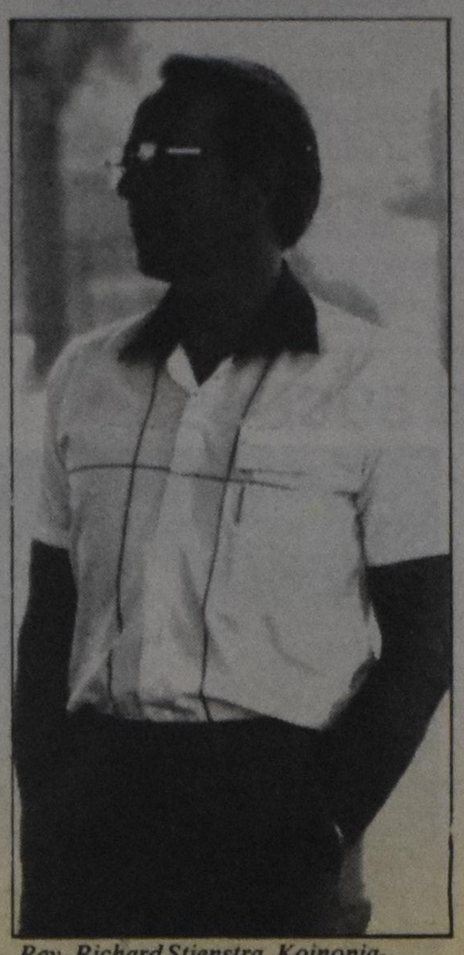
(The recommendations are presented below as Classis approved them. The committee's original wording, where changed, is presented in brackets for comparison.) Classis Hamilton, then, made the following decisions regarding Koinonia:

Consistories: Don't neglect fellowship

1. "Urge all consistories and churches to consider the ministry of doctrinal instruction, as well as the ministries of fellowship and pastoral care in their congregations to be of fundamental [primary] importance." In the grounds for this statement, Classis acknowledged three points: that "God's Word, the Reformed Confessions and Christian Reformed Church Order indicate such priorities"; that "there is a general lack of interest in instruction, and a persistent impersonal quality to the communion of the saints"; and that "the existence of Koinonia-Cursillo in the region points to the need for enhancing church life."

Catholic theology at war with Reformed views

2. "Recognize that some of our church members apparently had benefited from



Rev. Richard Stienstra, Koinonia-Cursillo committee member and pastor of Calvin Christian Reformed Church, Dundas, Ontario.

their involvement with [expressed appreciation for some of the results of] the Koinonia-Cursillo Movement from which the churches have benefited. Yet, since there are significant differences on fundamental issues, Classis declare[d] that the ... movement is not compatible with Reformed Confessions, and inconsistent with Reformed church life."

Grounds: Some of its basic doctrinal tenets disagree with the Reformed Confessions' interpretation of Scripture and with the CRC Church Order.

A "Reformed Koinonia"?

3. "Appoint a task force with the mandate to propose to Classes Hamilton and Niagara [Classis "Niagara" will be formed in September, pending Synod's approval a week from now] a formulation of a Reformed renewal program for these classes initially, using all available resources, while basing the program on sound Reformed principles, with a report appearing at the May 1987 meetings of the classes." The need for such a program has been demonstrated, it was felt, by the interest in Koinonia-Cursillo shown by CRC members. It was also felt that the "unity and strength of the Reformed community will be enhanced by [such] a joint undertaking of the churches."

Why theologically incompatible?

In light of Koinonia-Cursillo's emphasis on renewal, revitalization of the Christian life, and "living the life of grace," Classis' conclusions in statement two may appear difficult to understand. The report, however, clearly demonstrates (by letting the movements speak for themselves from their own literature) that the thoroughly Roman Catholic view of *grace* upon which Cursillo is based (and which Koinonia, even though Protestant in expression, has done little to change) must cause thoughtful Reformed Christians to realize that that world-view is fundamentally incompatible with their own.

Cursillo recognizes and wants to maintain its own theological foundations: "A Cursillo, according to the mind of its authors, supposes a solid dogmatic basis, with a perfect doctrinal structure, the foundation of a clear and deep religious conviction, from which a Christian standard will later develop, imbued with theological truths." (quoted in *Cursillos in Christianity: Instrumental of Christian Renewal*, p. 58)

"Nature/grace" alive and well

The *Report* points out that "central to Koinonia-Cursillo is the reality and operation of grace" — grace understood in the peculiarly Roman Catholic framework of God reaching down from His supernatural realm to affect the natural world of humans. "Koinonia-Cursillo seeks to be a catalyst in the supernaturalization of human lives in their environments, thus Christianizing the entire society. The sharp ... cleavage between nature and supernature is fundamental for the functioning of the movement." (*Report*, p. 7)

The *Report* then points out that "this view of nature enables the movement to see life on this world affected by sin and evil, but not disabled. The goal ... of reaching for the best in nature is an integral part of the Koinonia-Cursillo mentality. God has intended this world to maximize its potential, and the movement's pursuit of that ideal, always with Christ as the great ideal, has produced much optimism. One of its mottos, 'Christ and I, an overwhelming majority,' reflects such optimism." (p. 7)

Ecumenicity not intended

Cursillo is aware of the fact that under the wrong circumstances it could usurp a role that properly belongs to the church, a point raised by some

Church news

Christian Reformed Church

Called

— to First, London, Ont., Rev. John Tenyenhuis of Montreal, Que.

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— to First, Sarnia, Ont., Rev. Ralph Fluit of Thunder Bay, Ont.

— to Smithville, Ont., Rev. Ralph Fluit of Thunder Bay, Ont.

— to Kildonan, Winnipeg, Man., Rev. Ralph Fluit of Thunder Bay, Ont.

Declined

— to Bethel, Brockville, Ont., Rev. Ralph Fluit of Thunder Bay, Ont.

Rime or reason

What shall we call the dominee
if "reverend" is so sinister?
Why not call him, I suggest,
by his true name: minister.

Sy Nodd

The pastors unionized,
the elders fraternized,
the deacons empathized;
the flock was mezmerized.

Klaas Sis

The Kildonan CRC
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extends an invitation to exhort in our pulpit, to all ministers who will be travelling through sunny Manitoba this summer. Since we are presently vacant we would be pleased to hear from you.

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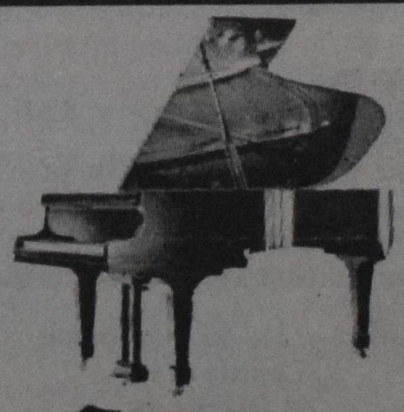

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with crooked sticks

Christian Reformed critics. It sees itself as essentially denominational (i.e. Roman Catholic) but has willingly co-operated with other churches. Yet "it has generally opposed ecumenical or interdenominational expressions of the movement. [Koinonia has expressed no such opposition.] Such a practice is 'an obstacle to ecumenism and contrary to the policy of the Cursillo Movement' notes the *Leaders' Manual.*" The reason given for avoiding such usage of Cursillo is that " 'the follow-up to this application is the gathering of all denominations under the umbrella of Cursillo, which then tends to transcend the Church and become a little church unto itself.' " (*Report,* p. 4)

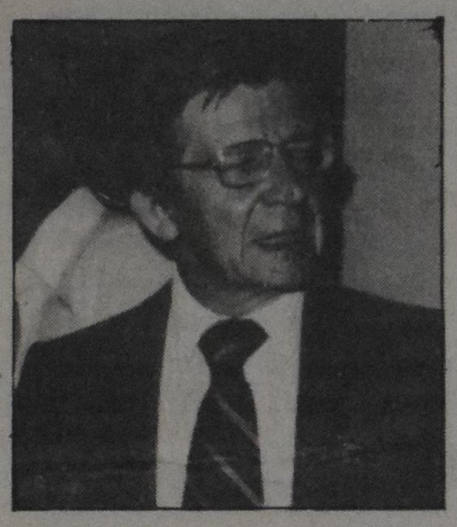
"Communion" with the saints?

Some CRC critics have also objected to CRC Koinonians participating in communion services on Koinonia weekends. The *Report* gives no real advice on that, except in an appendix by Harry Van Dyke — an appendix which Classis did not consider. Van Dyke suggests that CRC participants avoid joining in Lord's Supper celebrations which "appear not to be adequately supervised or in any way carelessly administered, or which are mingled with human inventions or interpretations," citing *Belgic Confession,* Article 35.

(Van Dyke wrote his appendix because he wanted it "clearly understood" that despite Koinonia-Cursillo's shortcomings in "theological underpinnings" he "would not feel free ... to advise present participants to withdraw from the movement." He cites *Belgic Confession,* Article 32, regarding "not bind(ing) or compel(ling) the conscience in any manner whatever."

Why the fuss?

The specific circumstances which prompted Classis Hamilton to examine the movement was an appeal from Bill and Sylvia De Vries, members of Maranatha, St. Catharines. The De Vrieses are among some 20 Koinonians at Maranatha whose participation in the movement was questioned by that church's consistory. A consistorial letter, which stated, among other things, that Koinonia participation will ultimately compromise one's profession of faith and that Lord's Supper participation is inconsistent with the Reformed view of that sacrament, was handed out to all members last winter. Koinonians and many others felt it amounted to a public admonition but the Consistory had not first expressed its concerns privately to them; at the same time, its statement to the congregation did not provide adequate information for members to properly judge the movement or the situation. Many had never heard of Koinonia before the letter appeared. The result was what De Vries referred to as "unrest," "hurt," "brokenness" and "negative discussions" within the congregation, causing members to take sides.



Rev. Jack Quartel, Koinonia-Cursillo committee member and pastor of Faith Christian Reformed Church, Burlington, Ontario.

Appeal rejected

Bill De Vries' appeal to Classis was rejected because he "failed to demonstrate adequately and specifically" that his consistory's action was unscriptural. But the questions the appeal raised regarding the need for fellowship among CRC members were considered important enough to warrant a close look at the situation. Thus the birth of the Koinonia-Cursillo study committee and its *Report.*

What now?

Most Koinonians interviewed regarding Classis' acceptance of the *Report's* conclusions are taking a "wait and see" attitude. *All* realize — and most admitted from the start — that Koinonia's "theological underpinnings" bear scrutiny and cannot be accepted unquestioningly. Nevertheless, they praise the movement — as the committee's *Report* did — for its role in renewing their individual spiritual lives and in providing the kind of fellowship that all Christians need for spiritual growth and revitalization.

Committee member Stienstra, despite his theological objections, was struck, he said at Classis, by the "warmth of fellowship [seen] in the loving care and concern of members and in their willingness to expend themselves." Rev. Jack Vos (Covenant, St. Catharines), who said that his wife had attended a Koinonia weekend and had greatly appreciated that opportunity for interaction with non-CR Christians, told Classis, "It is high time that in terms of the quality of Christian fellowship, we take a hard look at ourselves."

In summing up the committee's attitude toward Koinonia-Cursillo, and seemingly the attitude of most classical delegates, Jack Quartel said, "God can deal straight blows with crooked sticks."

[The classical *Report* will be simplified and made available to church members who would like a copy.]

Signing of Form of Subscription remains requirement in GKN

LUNTEREN, Neth. (RES) — The synod of the Reformed Churches in The Netherlands (GKN) has rejected a proposal that would make the signing of the Form of Subscription by office bearers optional. The proposal stated that expressing oral agreement with the confession should be sufficient, leaving the signing of the form optional. Various churches had raised objections to the synod against the Form of Subscription.

The synod mandated a study of adherence to the confession in the context of the reunion process, Together on the Way, with The Netherlands Reformed Church (NHK). To express one's agreement with the confession by affixing one's signature is not customary in the NHK.

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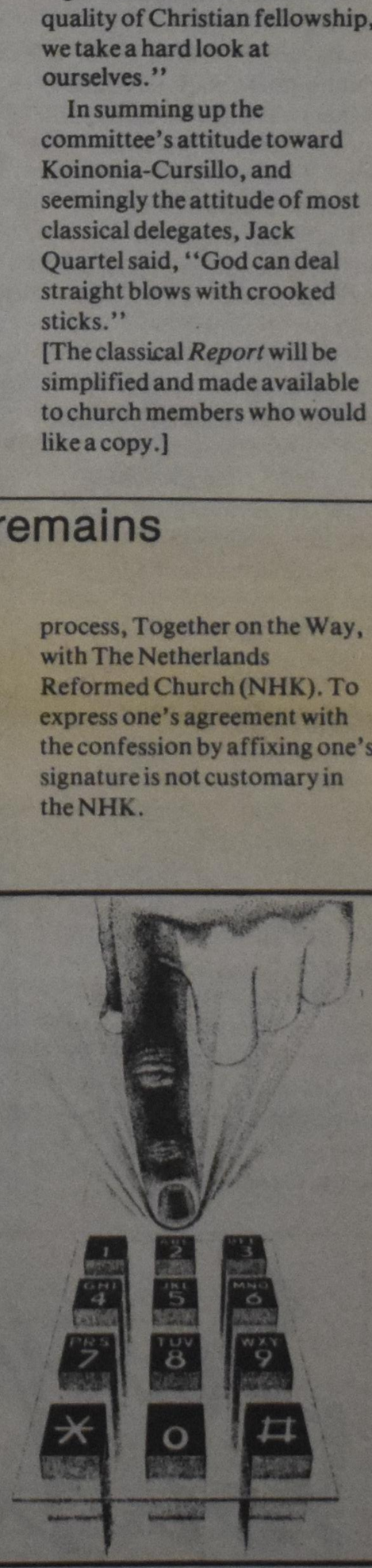

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Education

Henry de Jong, page editor

Robots transform children's writing

Henry de Jong

The popularity of toy robot transformers among children is becoming apparent in their writing, says an educational researcher.

A recent study examining compositions by pupils in Grades 4 and 7 has shown an increase in violent subject matter and more disjointed writing styles, said Bruce Vance, assistant co-ordinator of the Language Study Centre at the Metro Toronto Board of Education Centre, in a report by *The Globe and Mail*.

The centre analysed the writing styles and content of compositions of 4,000 Grade 4 children and about 900 Grade 7 students. In a similar study, last spring, there was much less graphic violence in the students' compositions.

Each study selected a different sample of pupils, so the trend cannot be verified with any certainty. Nevertheless, Mr. Vance claims that it shows "the pervasive influence of innocent toys that can be easily transformed into something deadly or enemy-like. Along with this trend comes a desensitizing of the children; they seem to operate in a mindless, violent world without any moral structure."

Immunity?

Joyce Kraay, a Grade 4 teacher at Calvin Christian School in Hamilton, Ont., can't deny the amazing popularity of toy transformers. "It's all they talk about," she said. She's getting a bit tired of the whole thing, actually.

But she hasn't noticed any adverse effects on their writing. They do write about transformers a lot, but not in any way that disturbs her. They come up with the strangest names, she added.

Transformers are a fad with the boys mostly, and, of those, only five in her class are "really into it."

Joyce Kraay figures that this preoccupation with "fantastic" transformers is a normal part of their world of fantasy. Children's literature has always been peopled by strange creatures and tinged with violence.

Deadly cartoons

Perhaps it's television that does the damage. Many of the most popular robot transformers are featured in television shows and of course in commercials.

In the Toronto study, said Mr. Vance, the students' compositions often reflected the voice, cadence, rhythm and pauses of a television announcer. Their disjointed transitions between paragraphs and incomplete sentences are similar in style to many cartoon shows.

Joyce Kraay feels fairly confident that the parents of her Grade 4 children keep an eye on what and how much they watch. That may be the only thing standing between them and a "mindless, violent world without any moral structure."

Education

On the day your child is born, begin to teach him to do without things. The children of today are too much in love with luxury. They have execrable manners, flaunt authority and have no respect for their elders. They no longer rise when their parents or teachers enter the room. I can only fear what kind of awful creatures they will be when they grow up.

Socrates, 399 B.C.

Elgin County public schools not to teach salvation

(MCC) — The Canadian Civil Liberties Association (CCLA), based in Toronto, has launched an action in the Supreme Court of Ontario against the teaching of religion in the public schools of Elgin County. The religious studies course guide is said to identify one goal as "that each student may personally look to Jesus to save him from the power of sin and the punishment for sin."

The CCLA argues that this is going beyond the teaching of knowledge and amounts to the promotion of belief and that, as such, it violates the provisions of Canada's Charter of Rights and Freedoms. Apparently the teaching is done for about 30 minutes every sixth day, mainly by volunteers from a non-denominational Bible Society. In addition, there is a daily Bible reading and prayer. Elgin County, which includes Aylmer, Ontario, is home to a number of Mennonites.

Chalkmarks

Teaching is guiding, unfolding, enabling

John Vanderhoek

Teaching is discipling. Children are led into a life of discipleship of some kind. They learn about being servants of God or of some other god or no god. It is assumed that Christian school teachers help students learn about the meaning of active discipleship in the Name of Christ.

Dr. John Van Dyk, professor of philosophy at Dordt College, suggests that teaching is pedagogical forming, which means "bringing the child up into and onto ever expanding levels of understanding and ability." Dr. Van Dyk identifies three elements of pedagogical forming: guiding, unfolding and enabling.

Guiding the child is done in a variety of ways such as modelling, encouragement, discipline, devotions. The intention is to steer the child into a particular direction, nudging him this way and not that way. Its goal is that the child might walk in wisdom.

An important part of guiding is the unfolding process. The teacher unfolds for the child the mighty acts of God in creation and recreation. In this unfolding the child is also unfolded. Unfolding occurs in a great variety of ways: lecturing, showing, role playing, hands-on experiences, etc.

The third element, enabling, should not be seen as merely providing students with skills nor should it be concerned only with the future. Decisions regarding enabling must always keep in mind the purpose: to help the child walk as a disciple of the Lord.

Throughout we must remember that it is children who are taught. They are subjects, not objects to be manipulated. They are called to respond but must have the freedom to respond with the special gifts and abilities they've received. When both teacher and student are led to obedience through the Spirit working the Word in their hearts, both teaching and learning are recreated and become experiences of joy again.

As teachers we have to examine how we guide, unfold and enable most effectively so that children will experience shalom as they learn. This examination, reflection and evaluation must be an ongoing process individually and communally.

Reprinted from Prairie Patchwork.

Picasso never wrote papers

Some student papers are written out long-hand, others are typed and still others are done on a word processor. Without a doubt, markers prefer neat papers. Experts in the science of neatness will tell you that neatly typed papers will win over the marker immediately. It might be worth an automatic 10 or 15 per cent at least!! According to the Senior Paper Grading Criteria sheet, neatness may count for only five per cent of the final grade. However, aesthetics will definitely affect the thinking of the markers as they equate neatness with a positive, co-operative attitude. Some creative genius of the past, like Picasso, might have disagreed. But then, he isn't one of the markers.

Reprinted from Calgary Christian School Newsletter.

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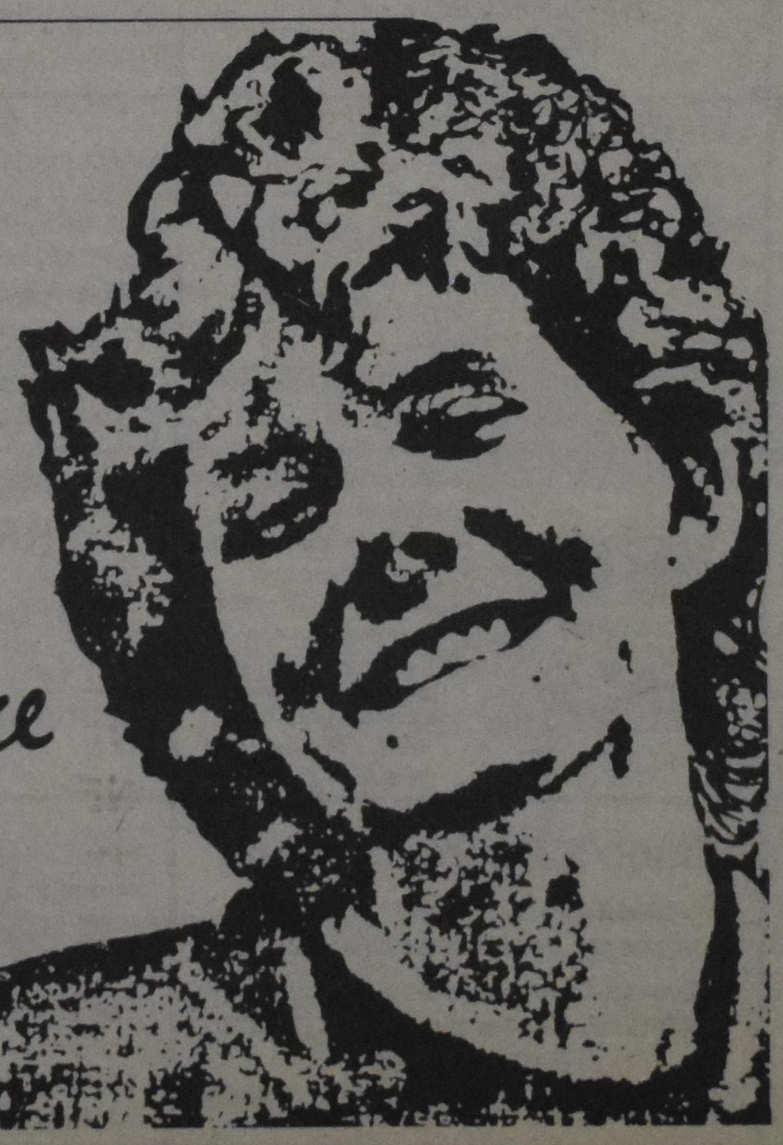

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Entertainment

Cinema Summaries

Marian Van Til

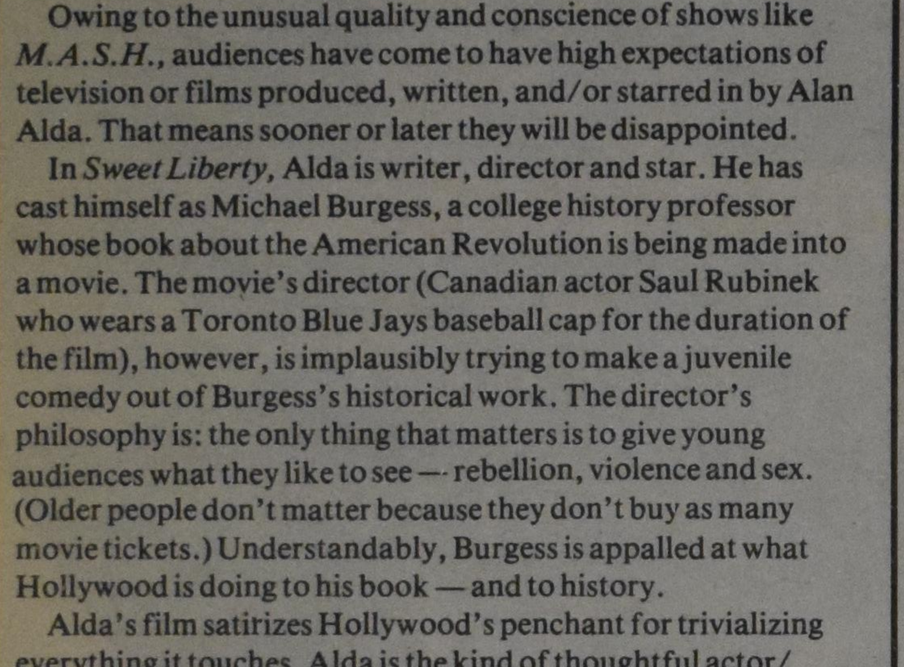
Sweet Liberty

Rated Parental Guidance
Stars Alan Alda, Michael Caine, Michelle Pfeiffer, Saul Rubinek, Bob Hoskins, Lise Hilboldt, Lillian Gish
Written and directed by Alan Alda

Owing to the unusual quality and conscience of shows like *M.A.S.H.*, audiences have come to have high expectations of television or films produced, written, and/or starred in by Alan Alda. That means sooner or later they will be disappointed.

In *Sweet Liberty,* Alda is writer, director and star. He has cast himself as Michael Burgess, a college history professor whose book about the American Revolution is being made into a movie. The movie's director (Canadian actor Saul Rubinek who wears a Toronto Blue Jays baseball cap for the duration of the film), however, is implausibly trying to make a juvenile comedy out of Burgess's historical work. The director's philosophy is: the only thing that matters is to give young audiences what they like to see — rebellion, violence and sex. (Older people don't matter because they don't buy as many movie tickets.) Understandably, Burgess is appalled at what Hollywood is doing to his book — and to history.

Alda's film satirizes Hollywood's penchant for trivializing everything it touches. Alda is the kind of thoughtful actor/director who is not attracted by Tinsel Town's glitz and glamour; thus he can legitimately act as its critic. But he uses kid gloves when he could have used the kind of effective, biting satire his *M.A.S.H.* character, Hawkeye Pierce, was famous for. That kind of critique of Hollywood from someone who knows it well (and from someone as well-liked as Alda) would have demanded serious attention.



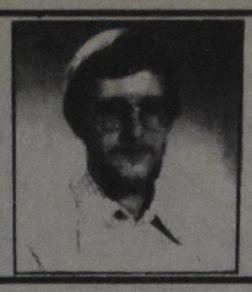
There are several subplots which are integrated into the film's fabric with varying degrees of success. One concerns Burgess' relationship to his elderly, engagingly off-balance mother (Gish). One explores his infatuation with the leading lady of the movie-within-the-movie. Through his historical research, Burgess had become fascinated by an 18th century woman who is a central figure in his book. He consequently extends that fascination to the actress who plays that woman; he seems genuinely surprised to discover that the catty actress is nothing like her sweet-tempered, principled historical counterpart. (Meanwhile, the audience wonders how he could be so blind.)

A major subplot focuses on the professor and his girlfriend, one of his colleagues at the college. Burgess, however, has become so smitten with the actress that he takes up with her temporarily. His infidelity is made to seem less dastardly by the fact that throughout the film, he and said female colleague constantly talk about their relationship and differ substantially as to where it should be heading.

Everything works out in the end. The movie-within-the-movie is given a large dose of integrity thanks to Burgess and friends, the characters are supposed to have learned their lessons (re the problems in their personal lives) and everyone leaves celebrating.

One wants to like this film because it attempts to appeal to adults who appreciate intelligence, integrity and low-keyed humour. Unfortunately, it employs some of the trite and implausible tactics of the Hollywood it critiques. And its integrity does not prevent an at best, ambiguous, at worst, condoning view of sexual infidelity. One would hope that Alan Alda's next venture will be an improvement over this one.

Recommended for adult discussion.



MEDIA SCAN

Television viewing guidelines

It has been over a year since I shared with you "A Checklist for TV Viewing" (see C.C., January 18, 1985) and since that time many parents have responded to me personally about the suggestions offered by Dr. Paul Borgman in his book *TV Friend or Foe.* Let me briefly summarize Dr. Borgman's suggestions once again.

Television viewing must be regulated. From preschool age to adolescence children's viewing time and program selection should be carefully set and monitored by parents. One hour a day of commercial-free quality programming is good for an important aspect of the preschooler's brain development. Likewise children of school age can benefit from up to 10 hours of carefully selected television programming, especially when parents take the time to watch with them and discuss what is shown. Dr. Borgman emphasizes selecting programs that are of good quality and ones which match the child's emotional development.

Hard to implement

Parental response to these suggestions has been mixed. While most people I have talked with have little trouble with the intent of what is suggested, many find the suggestions impractical. For example, what do you do when you have children of different ages? How can you avoid having your preschooler watch programs designed for an older audience? Secondly, assuming the one hour a night guideline is met, isn't the television still on for two or three hours a night if you have different ages selecting their own programs? Finally, what about the parents' choices: what if they want to watch something else. Don't they have priority?

It's difficult to come up with nice, easy solutions to these legitimate concerns. Every family is different and what works for one does not necessarily work for another. What is important, however, and what should be the main concern, is that viewing should be regulated, not indiscriminate. Even when the child's homework is done (often the only restriction on TV), the child should not be granted unrestricted access to the set. If we begin with that understanding, I think we have set up a good starting point.

Working from that starting point, I think many families can work out a solution to the problems mentioned above. For example, I know of one family that has a special TV room. In this situation the problem of different ages is easily solved: if it's not your hour, you can't be in there. In other families, older children are sent to other rooms while a younger child is watching his/her hour. In a third home, a compromise has been reached: children select a program they all can live with. This particular solution is often used in homes with children of roughly the same age in order to prevent the TV from being on all night.

Parents need regulating too

As far as parental choices are concerned, probably the weakest solution I have heard is the purchase of another TV set, so that the kids have their own while parents can watch what they want. Parents often need just as much regulating as the kids, and if we expect our children to make choices and compromises, we should be prepared to do the same ourselves.

The regulation of television is an important part of parenting. As with other parenting concerns, it is important that lines of communication be kept open. Explain to children why you are doing what you are doing; if there is a particular problem, discuss possible solutions. Children, while perhaps not always liking the solution, do pick up on the bigger concern that much of what television has to offer is unhealthy.

Finally, I would like to share a "poem" passed on to me. I attempted to discover the author so I could give it proper credit. Unfortunately it remains "anonymous." (If you know its source, please let me know).

The 23rd Channel
The TV is my shepherd; I shall not want.
It makes me lie down on the sofa.
It heads me away from the faith.
It destroys my soul.
It leads me in the path of sex and violence
For the sponsor's sake.
Yea, though I walk in the shadow of Christian responsibilities,
There will be no interruption,
For the TV is with me,
Its cable and remote control, they comfort me.
It prepares a commercial for me
In the presence of my worldliness.
It anoints my head with humanism and consumerism,
My coveting runs over.
Surely laziness and ignorance shall follow me
All the days of my life.
And I shall dwell in the house, watching TV forever.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ontario.

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Feature

West Edmonton Mall

Tini Van Ameyde

They come by the hundreds every day, people from outside Edmonton, to shop and share the fun in Nader Ghermezian's dreamland. They often come from far away, even by chartered bus or plane. And during the holiday season they arrive in vans and motor homes. They all want to see the giant mall that modestly advertizes itself as "the Eighth Wonder of the World." Ah, you must have heard about it by now! Some Edmontonians call it "the Beast." They're still not sure, you see, whether they like it or not.

That the Mall is famous throughout the West, on both sides of the border, became clear to me last summer when my husband and I were camping in the Rockies. The story was the same in every campground: when our neighbours heard that we were from Edmonton, they started to ask questions about the Mall — a bit embarrassing for us. Although we live just on the other side of town, we had not paid much attention to it. The inquisitive campers, however, were determined to explore the marvels of West Edmonton Mall. They had planned their holidays with a side-trip to Edmonton or a stopover on the way East. Talk about a tourist attraction ....

Coast-to-coast stores

Before I take you on a tour of the Mall, let me supply a few details that may interest you. West Edmonton Mall was built in three phases. The first phase opened in September 1981. Phase III, the largest and most luxurious, opened last September. The Mall now encompasses over 5-million square feet on a 110-acre site. Total cost of building was $950 million.

The two-level Mall contains 828 shops and services. Its "anchors" are four major department stores: Eaton's, Woodwards, The Bay and Sears. But practically every store known to Canadians from coast to coast can be found there: Hometown, Ikea, Canadian Tire, Fields, Bowring, Zellers. Not to mention 110 restaurants and 20 cinemas. If you think all this sounds a little overwhelming, you're right.

Since the Mall is eight city blocks long and visitors constantly lose their way between Park Lane and the golf course, management wisely decided to install computers for directory information. All you have to do now is push a few buttons. The computer will show you a map, point out where you are, and tell you "how to get there." Convenient!

I have a word of advice, however, in case you plan a visit to the Mall. Make a mental note of the number of your entrance. If you don't, you will have a merry time trying to find your parked vehicle.

Marble, brass and chrome

And now for our guided tour: put on your glasses and walking shoes! Phase I is just an expensive-looking shopping centre. Pretty tame, at least when compared to the wild things that follow. You will find three of the "anchor" stores here, (Woodwards joined later, in Phase III) plus the Gourmet World where you can, so to speak, eat your way around the globe.

What you will notice immediately is the abundant use of Italian marble, brass and chrome, the glass elevators and the mirrors, mirrors, mirrors. In fact, there are so many mirrors that a visitor not happy with his or her looks could end up with an inferiority complex.

There are bronze sculptures and sparkling fountains everywhere, strategically placed to direct the flow of traffic and surrounded by lots of tropical plants. Some of the fountains shoot water in time to a musical theme. The beautiful chandeliers each have 2,000 lights. High overhead are the skylights and huge domes of shatterproof glass. By day the combination of so much light, space and lush greenery gives one the illusion of still being outdoors. No, not in Edmonton ... somewhere close to the equator.

A delight to the eyes of young and old are the 26 aquariums with tropical fish, hand-picked from the waters of Hawaii, Mexico and Australia. The collection consists of 900 specimens, some of them truly gorgeous. It takes a staff of 15 to look after these huge aquariums. Also situated throughout the Mall are 10 aviaries containing flamingoes in all shades of pink and an assortment of the most colourful, exotic birds you can imagine.

The Mall's animal displays, too, are free for the public to enjoy. They include a monkey habitat and dens for black bears, cougars and tigers. In the petting zoo, children can say hello to goats, ponies, rabbits, etc. Being an animal lover, I keep an eye out for signs of neglect, but see none. On this Monday afternoon, two sleepy tiger cubs and a few monkeys are the only animals on display. The others are at the Mall's game farm, breeding or resting.

No need to go anywhere else

When Phase II opened in August 1983, Edmontonians discovered that the glittering Mall in their city's West End could no longer be described as merely a shopping centre. It had become a stunning combination of retail shopping and entertainment. Fun, food, fashion, gifts and hardware ... whatever they wanted; there was no need anymore to go elsewhere. By adding 240 new stores, the Mall had become Canada's largest shopping centre.

A welcome addition in Phase II was the N.H.L.-size skating rink. Our (former) champions the Edmonton Oilers sometimes practise there before a gathering of enthusiastic young people.

Close to the rink is Fantasyland, a big and noisy amusement park.

Here you find, besides the usual joys of the midway, a miniature train, a castle, various water rides, etc. You can travel in a starship, shoot at space invaders with lasers and experience an earthquake. Latest additions are the Mindbender roller coaster and the Drop of Doom. The roller coaster, with four complete revolutions, travels a track that's over a mile long at speeds of 95 km per hour. And the Drop of Doom promises customers a sensation "similar to falling out of a 13-storey building." Yes, anything that turns you on!

Upstairs in Phase II is the International Marketplace. It's one of the most attractive parts of the Mall. Small and cozy stores welcome browsers. They sell china, brass ornaments, jewelry, mostly imported from the Far East.

A shipwreck and marine animals

We now come to Phase III. And you had better hold on to your hats. Never mind the Mindbender .... Here are things that will make your head spin! Enter Bourbon Street, copy of a well-known street in New Orleans. It comes complete with life-sized statues of jazz musicians, giving an outdoors concert, listeners and streetwalkers. There are a few nightclubs and the restaurants feature jazz bands and Creole cuisine. An inviting scene, if you like the great music of Dixieland.

Another eye-catcher is the beautifully handcarved Spanish galleon. The "Santa Maria" is an exact replica of a ship under Columbus' command when he discovered America. It was built by five craftsmen on the shore of False Creek, Vancouver. Poor Maria (who would not feel a little sorry for her?) is anchored in the middle of a lake, 400 feet long, filled with coral reefs, a shipwreck and marine animals, both live and animated.

For $8/, a visitor can take a ride in one of the four submarines, built in Port Moody at a cost of $800,000 each. During the 15-minute cruise, passengers experience attacks by a mechanical shark and a giant octopus, an underwater dynamite the discovery of a sunken

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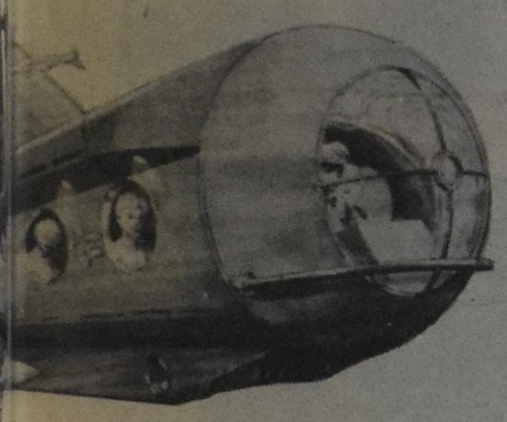
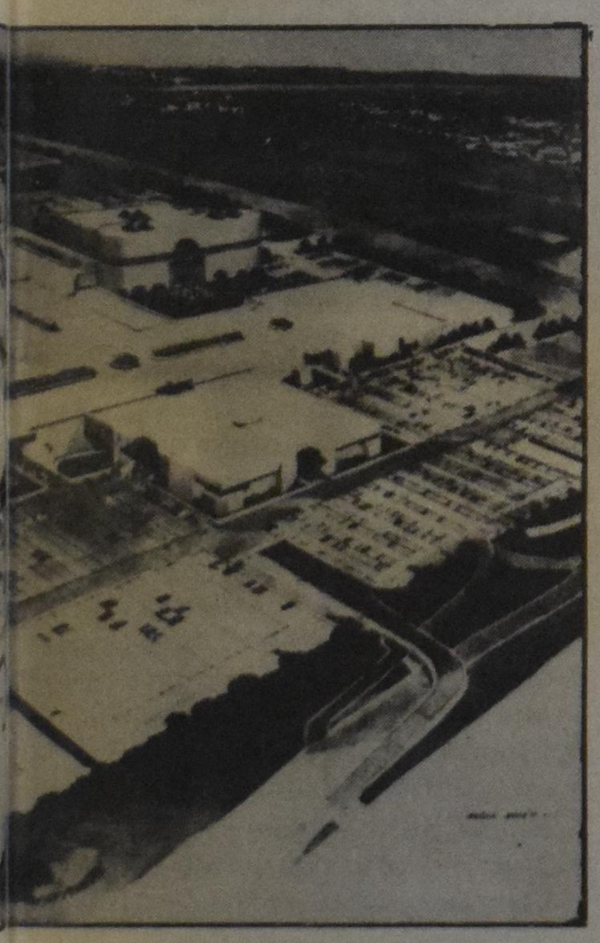


The eighth wonder of the world?"



treasure, close-up viewing of live sharks, barracudas and other sea creatures. This is called "The Deep Sea Adventure." And an adventure it is — never a dull moment here, though the sea is only 30 feet deep.

Next to the big underground shark tank is the dolphin theatre, where four dolphins cheerfully play with their beachballs. They perform a few times daily before audiences that fall in love with them on the spot.

Around the corner is the "Pebble Beach" golf course, a scaled-down replica of the famed course in California. Visitors can enjoy a game of golf here, together with some animated "players" who seem to know the challenging 18-hole course like the back of their hands.

Elegant prices

On the second level in this part of the Mall is "Europa Boulevard," a "world of fashion." It's an elaborate imitation of a famous Parisian boulevard: stately houses with balconies, antique streetlamps, fountains, trees and flowers. Springtime in Paris, *mon ami!* Here one finds an art gallery and tastefully decorated boutiques selling elegant fashions straight from Dior and Rodier. They are a pleasure to look at, but the prices are "elegant" too. Unless one is in the same class as the person who can "buy the company" when he or she feels like it, one shouldn't look very long.

Phase III's latest addition is the Waterpark. Advertised as the world's largest, it opened on May 15 in the presence of the mayors of Honolulu and Bloomington, Minnesota. Visualize a five-acre water park with a glass dome that is over 16 stories high, a tropical island and sandy beaches. For $12.50 a day, visitors can swim, surf on six-foot waves, water ski, soak in a mineral hot pool and get a sun tan. And if they want a bit of excitement, they can ride one of the park's 22 water slides. One is called "the Sky Screamer": 82 feet high, it plummets riders to the bottom in about five seconds. That's worth a scream, all right.

It's easy to understand why this park will be popular: $12.50 for the pleasures of a tropical beach on a minus 25-degree C. winter day is considerably cheaper than flying to Acapulco.

Who could ask for more?

When Phase III opened last fall, 100,000 Edmontonians poured into the Mall to attend Uncle Nader's gala party and see the fabulous surprises he had in store for them. They were not disappointed. Many of them shuffled along with their mouths half-open, for this phase surpassed their expectations.

Nader, in his flowery style, lost no time pointing out that what they admired was "the eighth wonder of the world." No more need to travel all over the place, to the Orient, Europe, Disneyland or Hawaii. The Ghermezians had brought the world's attractions to them. All together under one roof. In glorious West Edmonton Mall. Who could ask for anything more?

Nader Ghermezian is the kind of man who reminds one of a Terrier: he never gives up. He can talk a mile a minute and is a super salesman. No wonder Triple Five, the company owned by the Ghermezian family, appointed him to be their spokesman. I lost track of how many millions in tax concessions Edmonton's city council granted West Edmonton Mall over the years. But my impression was that our aldermen sometimes gave in in sheer desperation, just to get Nader off their backs.

Although the Ghermezians have resided in Edmonton since 1967 and are reputed to be the largest real estate holders in the province, no one knows much about them. Nader is the member of the family we get to see, or rather, hear. The other three brothers take care to stay in the background, becoming visible only at gala parties.

Grudging respect

Jacob Ghermezian and his four sons emigrated from Iran during the '50s. It was Alberta's oil boom that brought them to Edmonton. And it was their sharp dealing in real estate that brought them, in a few years, to the top of the heap. But the people of Edmonton did not like the Ghermezians, not so much because they seemingly got rich without effort, but because their dealings were often surrounded by rumours and secrecy.

The building of the Mall's first phase did nothing to change that. But then the oil boom came to an abrupt end. Construction in Alberta came to a standstill. Developers hurriedly left for greener pastures. And a funny thing happened to Nader on his way to the bank. When the people of Edmonton saw that Triple Five went right on building while the province's economy was flat on its back, their dislike changed to a grudging respect. They could not but admire the Ghermezians' courage and imagination.

Downtown too is to blame

The building of the Mall in Edmonton's West End has no doubt had a devastating effect on the downtown area. Merchants there have been complaining bitterly. They found the tax concessions to the Ghermezians hard to swallow. The Mall has also affected, though to a lesser extent, the city's other shopping centres. According to latest reports, West Edmonton Mall's part of the retail trade is already larger than downtown's and steadily growing. This in spite of the fact that the city's planning department is trying so hard to make the downtown area more attractive to shoppers.

Still, I think it would be unfair to blame West Edmonton Mall for all the things that went wrong downtown. The truth of the matter is that our city centre started to go downhill long before the Mall was built. Up to 15 years ago I liked to go shopping downtown. Sunny Jasper Avenue and its busy side streets offered an excellent choice of retail stores. Lovely old buildings ("old" by the West's standards) gave atmosphere to the place.

But during the prosperous years city planners and developers were much more interested in money than in beauty. The fine old buildings disappeared, one after the other, to make room for office towers, ugly hotels and a bank on every corner. It was then that the retail stores, too, started to disappear. Some went out of business. Others moved to shopping centres and, later, to West Edmonton Mall. They grew tired of losing customers because of muddy parking lots and the mess of L.R.T. (Light Rapid Transit) construction in the streets.

Things are looking better now. But it cannot be denied that our city centre lost much of its intimacy. I'm afraid it will take more than new brick sidewalks to get that back.

Luxury hotel

In the meantime, Nader and his brothers made yet another dream come true. Shades of 1,001 Nights: as a part of Phase III, they are now building the Fantasyland Hotel, scheduled to open in October. The nine-storey luxury hotel will overlook the Waterpark, and each floor will be themed after a different country with decor and music to match. Advertised as "the ultimate escape from reality," it will give clients a choice between a stay in Polynesia, Hollywood, the Canadian North, Czar Nicholas' Russia, Nero's Rome and 1,001 Nights Arabia. Guests in the Polynesia suites will float on a warrior catamaran under full sail, surrounded by water and soothed by an erupting volcano.

Do you get the picture? A "real" travel adventure! Something to keep in mind when you're planning a second honeymoon. Be prepared for the shock of the bill, though: it could be a screamer.

The mall is a fact

It has been said, repeatedly, that Edmonton did not need the Mall. That we were better off without it. Up to a point, this may well be true. The Mall has done little to improve the quality of life in this city. When it opened its doors seven days a week, other shopping centres got scared of the competition and did the same. Much to the dismay of store owners, who often saw no advantage in keeping the shop open on Sunday. At the time of this writing, a growing protest movement is calling for a plebiscite next fall.

Anyway, whether we really needed the Mall is no longer a question. West Edmonton Mall is a whale-sized fact and plays an important role in the life of our city. Sixteen-thousand people are now working there and hundreds more will be added to that number when Fantasyland Hotel opens.

This means that all Edmontonians, no matter what they personally think of the Mall, have a strong interest in its success. Unemployment in Alberta is again at a record high. With our oil industry in a coma and our farmers weeping over low grain prices, we can only hope that the Mall will bring many visitors to Alberta. Tourism, sad but true, is on its way to becoming our number one industry.

A love-hate relationship

And what *do* Edmontonians think of the Mall? Well, on this point I can only go by what I have learned in conversations. Some people are really proud of the Mall. They think it is unique and love to show it off to guests. Others like to shop there because it is "very convenient, especially in the winter." Then there are those who shop at the Mall only occasionally, because they feel it is "too big" or "too noisy." And lastly there are people who don't like the Mall at all: they call it "weird" and "unreal." Clearly, Edmontonians nurture a love-hate relationship with "the Beast"! While they appreciate the choice of shopping and entertainment it offers, they dislike its pomposity and ever-growing size.

Personally, I think that West Edmonton Mall is, indeed, a fantastic experience. Although there are things I don't like or find in rather poor taste, I must confess that I had a marvelous time while making my "inspection" tour for *Calvinist Contact*. Phase III, especially, is fascinating. It makes one realize that a developer can work miracles with financial backing and a fruitful imagination. It makes one wonder why so many people today like to live in a world of illusions. Is it because there is so little joy left for them in the real world?

No, I would not call West Edmonton Mall "the Eighth Wonder of the World." But then, I do not come from Iran but from a country where people are used to adventure on the high seas and awesome feats of engineering. The Ghermezian brothers have undoubtedly succeeded in making their dream of a self-contained super mall come true. In the process, they gave Edmonton a first-class tourist attraction.

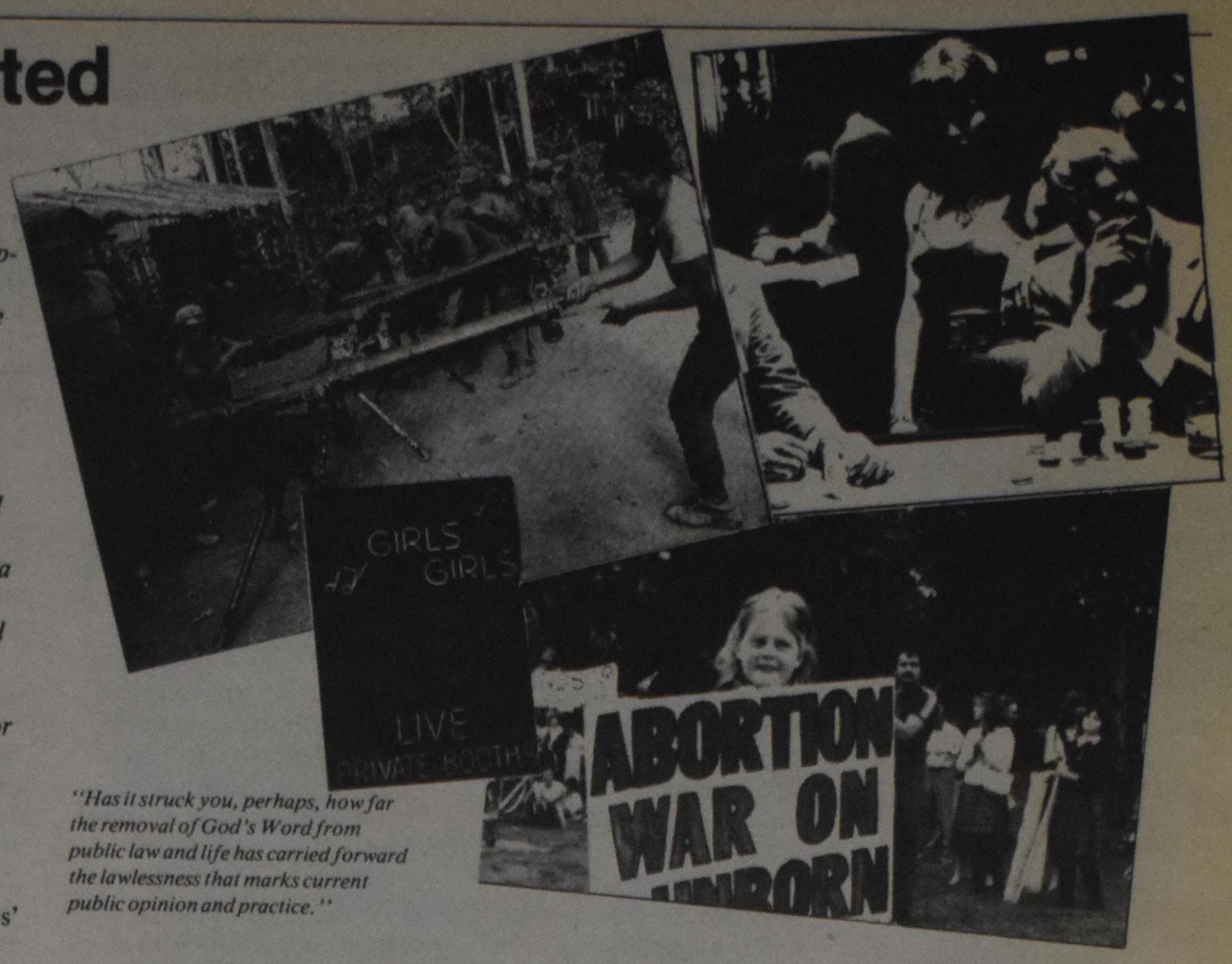
Now if we could only get them to start building that $600-million Eaton's Centre downtown. That would bring (very real) bread and butter to many tables and new life to our city core.

P.S. If you plan to visit it on your way to Expo '86, make sure you drop in between Monday and Thursday. The mall is an absolute madhouse on weekends. See you in Paris!

Tini Van Ameyde was a regular contributor to Calvinist Contact in the fifties and sixties. She still enjoys writing and will from time to time submit the products of her vivacious mind.

Issue

The Council that acted



"Has it struck you, perhaps, how far the removal of God's Word from public law and life has carried forward the lawlessness that marks current public opinion and practice."

Arie G. Van Eek

On February 22, four days before Finance Minister Michael Wilson brought down his budget, Citizens for Public Justice (CPJ) hit the front page of **The Toronto Star** *with a social development and job creation proposal. CPJ's advice included eight guidelines for social and economic planning. The guidelines were endorsed by a number of church leaders and groups, among whom the Committee for Contact with the Government, a committee of the Council of Christian Reformed Churches in Canada (CCRCC).*

On the eve of Prime Minister Mulroney's visit with President Reagan, Executive Secretary of the CCRCC Arie Van Eek signed a telegram along with other church leaders, urging the Prime Minister to support the regional Contadora solution to Nicaragua and to oppose further funding of the Contras.

Both actions by the Council and its Executive Secretary elicited a number of protests by churches as well as by individuals. Dr. John Bolt of Redeemer College in Hamilton wrote an open letter in **Calvinist Contact** *declaring that the Council had not spoken for him and that churches had no business supporting specific social and economic policy. This week, the Rev. Arie Van Eek writes a defence of the actions of the Council and its committee.*

Apart from an occasional second-hand story in *The Banner* and *Calvinist Contact*, little is known of the work of the Council of Christian Reformed Churches in Canada going on through its committees and its office. This is not good enough. Recently some "negative press" has again brought into focus that Council must tell its own story.

Is it possible that the reader has examined Council's carefully reasoned appeals to Governments for alternatives to abortion, for child-protective laws against pornography, against government abuse of human weakness through lotteries, and in favour of one day of rest for all? Has it struck you, perhaps, how far the removal of God's Word from public law and life has carried forward the lawlessness that marks current public opinion and practice?

No spheres above God's sovereign rule

If so, you will agree that it is not at all helpful that some of our leaders segment life into "political," "economic" or other slices. Remember, it is for political and economic reasons that elected government officials waver on closing loopholes in current Sunday legislation in most of Canada. Shall we therefore not tell governments what we as churches confess about God's creation ordinance — one day in seven?

It is for political reasons that governments are fearful of the day when the Supreme Court of the land hands down its ruling on the Morgentaler appeal. Shall we then neglect to carry forward Synod's and Council's clear witness to God's Word for life yet unborn?

It is for fear of losing players' tax dollars to a neighbouring province (Quebec) that Ontario legislators contemplate permitting casino gambling in the near future. Is this a time to leave people and government in ignorance about the first and tenth Commandments, or shall the church with clear convictions speak out against materialism and greed?

Perhaps you wonder what right we have to speak — after all it is rumoured that increasing numbers of Christian Reformed people do buy lottery tickets and "win door prizes." You've got a point: our witness against sin may not be representative of the opinions and practice of many members!

The spheres intersect

Once again, humanism's denial of total depravity gets in the way of making just and adequate legislation against the abuse of children in the production and purveyance of pornographic materials. But is that a reason to suggest that the Criminal Law review is to be left to "experts"? Or shall we raise the voice of the "expert" on God's Word, the church, against the degrading of women and the corruption of children?

My point is this: the spheres intersect and interact. The schema of sphere sovereignty helps us to identify authority and responsibility in education, government, the family and the church — among others. But this was not taught to us in order to parcel up life into separate pieces. Rather, all of human life participates in the cultural, economic and political sides of people endeavour.

The spheres interact with each other. Meaning, for example that the state has some authority in the home. The church also has a message for the government. And so forth. This is so because God by His Word and Spirit owns and governs all of it.

Because the competence of the church and its agency has been called into question on two issues, I now enter into some detail as I write about that work which Council endorsed of Citizens for Public Justice and the Inter Church Committee for Human Rights in Latin America.

Canada makes a budget

If our federal government, or business people create the impression that the national budget is primarily a money matter this does not make it so. That budget is rooted in a basic faith. And government incorporates in the budget some basic goals and policies. These are guided by that belief.

Government holds out promises that the budget will affect the lives of most of us. We are quick to agree that this has been so before. I fear that because we think we have gained financially from government's fiscal policies, we are reluctant to examine what their impact is on other Canadians and people in countries with which we do business.

Further to the budget, Citizens for Public Justice has researched the priorities which successive governments have set for Government and country. It has studied throne speeches and policy utterances from ministers of state. During the past winter it prepared a detailed proposal for the ordering of government budget priorities. CPJ sets out what should be of greater importance for Canadians. It bases its specific proposals on government's own statistics on housing and employment. The proposal goes far beyond the calling and ability of the church to evaluate or endorse it. (As a Christian who recognizes the government calling in respect of this. I am eager to study and discuss the apparent merits of it! Have I overlooked this discussion, or has it yet to begin?)

Confessional stuff

But CPJ did more basic work, too. It developed eight guidelines for social-economic decision making. For example "People are created in God's image, both personally and in community. We are given abilities and needs designed to enable us to develop ourselves, our society and the world around us. Some of these tasks are best achieved in institutional arrangements such as families, church or government. In relation to our tasks and needs, persons and their institutions have rights and responsibilities" and "Government's public justice task includes helping to create social and economic infrastructures."

To these guidelines the Committee for Contact with the Government released a supporting statement on behalf of Council. In 1983 Council had said, "Government must safeguard and encourage the free and responsible exercise of Canadians' God-given rights. We therefore need laws and public policies which help care for our elderly, infirm, poor and unemployed neighbours."

The statement by CCG applies this affirmation. It urges the Parliament of Canada to "make use of the proposed guidelines for social/economic decision making of CPJ, and to determine its budget priorities accordingly." Do these guidelines go beyond the calling and ability of the CRC to evaluate and respond to? No! To the contrary. This is more than economics. This is basic confessional stuff!

Canadian support for Nicaraguan churches

Apparently relying on the secular media, some have criticized me for signing a telegram to our Prime Minister. A further word is in order on that issue.

The second meeting of Prime Minister Mulroney with President Ronald Reagan was not related to the introduction of the Federal budget in the Canadian House of Commons. But it was scheduled to take place only a month later.

The Toronto Star of March 18 carried a story about a telegram to our Prime Minister. I signed that telegram. It reiterated what the Interchurch Committee for Human Rights in Latin America had written to Mr. Mulroney on the eve of his first "Shamrock Conference" in Quebec City in March 1985.

Again this year the same group of churches again responded to the appeal of representative church groups in Nicaragua. In the telegram the signers urged "*as Christian Church leaders we reiterate our appeal of last March that you clearly and strongly express Canadian concerns about U.S. Central American policy to President Reagan and the U.S. public during your upcoming visit to Washington. We urge energetic support for the regional peace initiatives recently reactivated by Latin American countries. Success of such efforts requires that the United States abandon its search for military solutions in the region, show a willingness to accept a negotiated settlement and respect the rule of international law.*"

Many church witnesses

Dr. J. Bolt and others disqualify the CRC and myself from speaking to the Rt.

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Honourable Brian Mulroney because this is a political matter beyond our competence. I disagree. Why?

Seven years of outside military action have destroyed many innocent lives, homes, schools, crops and otherwise impoverished and disrupted civilian functions of life. This is the witness of Nicaraguan churches, of missionaries and other non-government observers.

I regret deeply that the press in Canada and the U.S.A. obscure the human suffering by giving a political bias to which Nicaraguan Christian churches do not agree. But who asks the Nicaraguan Christians, anyway? The Interchurch Committee on Human Rights in Latin American does, for one agency. So does Amnesty International.

Alas, since we have no missionaries in that country, nor in El Salvador and Guatemala, we receive little direct information from Christian workers whom we trust because we know them. Is it unfair of the Nicaraguan churches to ask that their brothers and sisters in North America drop their secular political glasses and wear instead the spectacles of Scripture? Is it bad politics that ICCHRLA in 1985 received and compared reports from some 11 Nicaraguan church bodies? Must the witness of seasoned missionaries of other churches from North America be dismissed? Shall we discredit observers present in Nicaragua for the equivalent of one half of last year as "ecclesiastical tourism"?

Controlled isolation

The issues in Nicaragua are complex on the foreign political side and domestic economic side, it is true. But is that reason for avoiding the testimony about root causes from the many people and pueblos which experience their effects? Or has the time come, yes almost passed, when Christian churches around the globe make common witness against the pervasive evils resulting from resistance to the Gospel call to decision makers that they must repent?

To be specific: if it is lack of awareness that makes members of the churches disagree with our action we should together break out of our controlled isolation. I for one am convinced that Reformed Christians, once having felt the pain of their oppressed brothers and sisters in Christ, will rise again to bear public witness to the Kingship of Christ, and His Kingdom's justice.

And if they don't have a proper vehicle to carry out that mission in word and deed they will create one. Or perhaps share a vehicle not of their own making.

Too long among those who hate peace

Psalm 120
A song of ascents

I call on the LORD in my distress,
and He answers me.
Save me, O LORD, from lying lips
and from deceitful tongues.

What will he do to you,
and what more besides, O deceitful tongue?
He will punish you with a warrior's sharp arrows,
with burning coals of the broom tree.

Woe to me that I dwell in Meshech,
that I live among the gents of Kedar!
Too long have I lived
among those who hate peace.
I am a man of peace;
but when I speak, they are for war.

Curt Gesch

Some psalms end nicely. Psalm 121, for example, "the LORD will watch over your coming and going both now and forever more."

Psalm 120 ends rather abruptly, "When I speak, they are for war." It doesn't sound too hopeful.

Travelling to Jerusalem

Nevertheless, it is Psalm 120 that came to my mind when I was asked to explain why I wanted to teach in a Christian school.

Psalm 120 is a psalm of ascents. Traditionally, these psalms would be sung as Israelites would travel to Jerusalem for religious festivals like the Feast of Booths or the Day of Atonement. Some Israelites could only make this journey to Jerusalem once every few years because of time and distance.

Psalm 120 is written by one of these men who only rarely could travel to Jerusalem. He lived in Kedar, an area probably in Syria on the edge of the desert. He lived among Bedouin nomads.

This fact helps us to understand his strange psalm. He is opposed to lying and war. But aren't most people? And why did he pick these two sins to mention? What about idolatry? or adultery? or covetousness?

Unsatisfactory life

In fact, I don't think the precise sins are all that significant at all. Psalm 120 is not an inspired version of your first-grade teacher, who says, "George, Jesus doesn't like it when you lie." Nor is it a proof-text for Project Ploughshares, a condemnation of the arms race.

This psalm, rather, focuses on the unsatisfactory life of the God-fearing man who must live and work with those of Kedar who don't serve the Lord. When he speaks to them, it just "doesn't compute." They don't serve the same God, have the same ideals, or even "speak the same language"; there is no real communication possible.

The psalm is therefore both joyful and sorrowful. Joyful: At last I can be in the company of other God-fearers, those with whom I share a faith and common life. I can be in the land where God's name is honoured. Sorrowful: I wish I could be in "God's country" all the time. When I return, it'll be endless frustration and disagreement again. In Kedar, blood feuds and warfare are the ideal; in Kedar, the man who tells the truth on his tax return is said to be a fool.

Jason agrees

Psalm 120 speaks to me and for me. I teach at a Christian school because here when I try to show students how they should understand a poem from a Christian perspective, they think this is an important thing to do. They don't say, "Keep your religion out of it."

In this Christian school, when I point to what I Timothy 6 says about the use of wealth, Craig, Ralph and Christa agree.

Here, when I ask grade 10 students to describe an admirable person, Randy, Jason and Yolanda describe Christian people they know.

Here, in this school, when I study the lyrics of popular songs, Brent and Mitch agree that no matter how enjoyable the music and serious the lyrics of Neal Peart is, "Rush" presents a world-view that is humanistic at the base.

Here, at this school, if I ask outright, "Who is on the Lord's side?" or "Who tries to dedicate his or her entire life to the Lord?" then I know that Wilma and Trevor and Richard and Carolyn and teacher van Huizen, janitor Clancy and bookkeeper Wierda ... and so many more will say, "We are the Lord's people who are trying to glorify Him in all that we do."

The godless Kedar-schools of B.C. may have the swimming pools, more course offerings, bigger bands or ochestras and huge student lounges. As for me and my house, however, we will choose to be where God dwells by His Spirit. We want to be with His people: in a Christian home, a Christian church and a *Christian* school.

Curt Gesch teaches English at Fraser Valley Christian High, Surrey, B.C.

salt and pepper

Anne Van Wyngaarden

Service people must be afflicted with every illness imaginable and they definitely enjoy wild love lives, judging from the tales I have heard while waiting to be waited on.

In a two-day period recently, two clerks in a bookstore discussed their adventures in love land, loud and long, while another one, at a corner store, regaled her pet delivery man with a horror story of misdiagnosed twisted ankles and cut hands while the delivery man topped it with a horrible operation story. (The only thing missing was a difficult delivery tale; I could have supplied one at the drop of a hat).

These are not isolated cases. Come to think of it, I should put all those revelations in a book — it would be an instant bestseller! Seriously though, a bit more thought for the customer would be a good idea.

I, for one, am getting tired of waiting.

Anne Van Wyngaarden was born in France, raised in Holland married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

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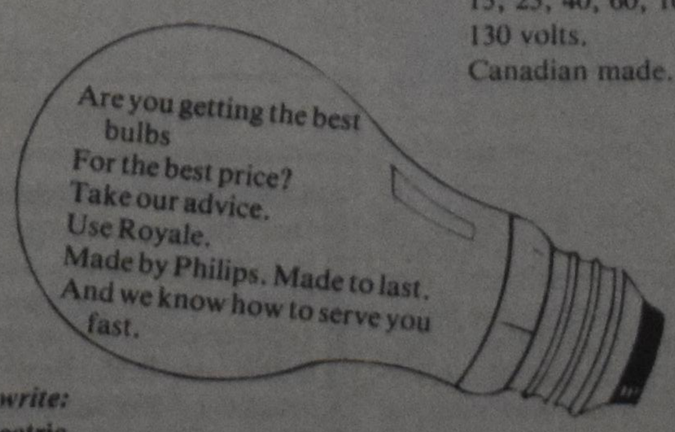

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NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Thanks

BUWALDA: We would like to thank every one of you who made our 60th anniversary such a wonderful day. Thanks for all the cards, flowers, gifts and best wishes. Above all we thank our heavenly Father, who has been with us through all these 60 years.
Nanne and Elsie Buwalda, Chatham, Ont.

DAMSMA: Praise God from whom all blessings flow. We would like to thank our children and grandchildren, family and friends for making our 60th wedding anniversary such an enjoyable and unforgettable occasion. Thank you for all the cards, best wishes and gifts. Above all we thank our heavenly Father for giving us these many years together.
Mr. and Mrs. Peter Damsma, 1253 Ottawa St., South, Kitchener, Ont.

DREISE: To our children, grandchildren, relatives and friends a heartfelt thank you in celebrating with us our 55th wedding anniversary. Thank you for cards, flowers and gifts. Above all thanks to our heavenly Father who has saved us together all these years.
Mr. and Mrs. J.F. Dreise, Box 1096, R.R.#1, Trenton, ON K8V 5P4

VREUGDENHIL: We want to thank our children, grandchildren and friends for making our recent 50th wedding anniversary such a memorable event. Thank you for the many cards, flowers and good wishes. Above all we thank God from whom all blessings flow.
Mr. and Mrs. N. Vreugdenhil.

Marriages

DYKSTRA-HAAGSMA: With joy and thanksgiving, Mr. and Mrs. Klaas Dykstra of Ingersoll, Ont., are pleased to announce the forthcoming marriage of their youngest daughter, KAREN LEE to Mr. WAYNE PETER Haagsma, son of Mr. and Mrs. Peter Haagsma of Salford, Ont. The wedding will take place, D.V., on June 28, 1986, at 4:00 p.m., at the Ingersoll Chr. Ref. Church. Rev. D. Royall officiating.
Future address: R.R.#1, Salford, ON N0J 1W0

ELISEN-BAKELAAR: It is with great joy that we, the parents, Mr. and Mrs. Bill Elisen and Mr. and Mrs. Neil Bakelaar, announce the forthcoming marriage of our children KAREN and TIM. The wedding ceremony will take place, the Lord willing, on Saturday, June 28, 1986, at 3 p.m., in the Bethel Chr. Ref. Church of Listowel, Ont., with Rev. G. Veeneman officiating.
Karen and Tim's future address: 176 Victoria Ave., North, Listowel, ON N4W 1S6

C.C. makes a nice gift.

Births

LOS: "Children are a gift of the Lord." (Psalm 127:3)
Bill and Ingrid praise and thank God for entrusting to them their second child, ROSANNA ALICE, born on May 12, 1986. Rosanna is a little sister for Robin Diane. Happy grandparents are Rev. and Mrs. D.C. Los of Kemptville and Mr. and Mrs. John Grevers of Tavistock.
R.R.#7, Woodstock, ON N4S 7W2

WERKHOVEN: Carolyn and John thank the Lord for the safe arrival of their daughter, KRISTEN NICOLE, born on May 27, 1986, weighing 8 lbs. 14 oz. Jaclyn and Rachel are very happy with their new sister!
R.R.#1, Grand Valley, L0N 1G0

Marriages

KERKHOF-BRUINING: Mr. and Mrs. Jack Kerkhof and Mr. and Mrs. Jack Bruining are pleased to announce the forthcoming marriage of their children, PATRICIA and RICHARD PAUL on Saturday, June 21, 1986, D.V., at 2:30 p.m., in the Calvin CRC, Dundas, Ont. Rev. Richard Stienstra officiating. Reception at 5:30 p.m., at Calvin Chr. School, O'field Rd., Dundas.
Future address: 165 B Concession 5, R.R.#1, Waterdown, ON L0R 2H0

LIGTERINK-WESSELSON: Mr. and Mrs. Hank Ligterink of Waterloo, Ont., and Mr. and Mrs. Rolph Wesselson of Embro, Ont., are pleased to announce the forthcoming marriage of their children, ELAINE and LLOYD. The wedding will take place, D.V., on Saturday, June 21, 1986, at 3 p.m., in the Chr. Ref. Church of Kitchener. Rev. R. Vanden Berg of Waterloo officiating.
Future address: 157 Commissioner St., E., Embro, ON N0J 1J0

LOK-HUISMAN: Mr. and Mrs. Jan Lok of Terrace and Mr. and Mrs. Henry Huisman of Smithers, B.C., announce with joy the forthcoming marriage of their children JOANNE MARY and RONALD HENRY. The wedding will take place, D.V., on July 18, 1986, at 5:30 in the Smithers Chr. Ref. Church. Rev. H. Bierman officiating. We pray that our Lord will bless and lead them as they establish their home.
Their address will be: P.O. Box 531, Smithers, B.C. V0J 2N0

MIERAS-DEGELDER: Mr. and Mrs. Laurence Mieras of Ann Arbor, Mich., and Mr. and Mrs. Peter J. DeGelder of Mt. Brydges, Ont., are happy to announce the forthcoming marriage of their children SUSAN ELAINE and PETER JOHN. The wedding ceremony will take place on Saturday, June 28, 1986, at 4:00 p.m., in the Ann Arbor Chr. Ref. Church, Ann Arbor, Mich. Rev. W. DeJong from Ann Arbor and Rev. P. VanEgmond of Toronto officiating.
Future address: 2251 South Saulk Trail, Apt. 100, Grand Rapids, MI USA

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Marriages

POSTHUMUS-DE HAAN: Wietse and Avelina Posthumus and Ken and Bep de Haan are pleased to announce the forthcoming marriage of their children, KATHERINE and WILLIAM on Saturday, June 21, 1986, at 3:00 p.m., in the Calvin Chr. Ref. Church in Ottawa, Ont. Rev. J. Kerssies officiating.
Future address: 485 Eagleson Rd., Kanata, ON K2M 1H3

RAYFUSE-NYBOER: Mr. and Mrs. Patrick Rayfuse and Mr. and Mrs. Sytse Nyboer are happy to announce the wedding of their children CAROL LYNNE and JAMES. This joyful occasion will take place, D.V., on June 21, 1986, at 3:00 p.m., in the Cephas Chr. Ref. Church, Peterborough.
Future address: 360 Mark St., Peterborough, ON K9H 1V7

RHEBERGEN-VISSER: Mr. and Mrs. Gerald J. Rhebergen of Springdale, Ont., are happy to announce the forthcoming marriage of their daughter THERESA to BRIAN JOHN, son of Mr. and Mrs. Taeke R. Visser of Holland Marsh, Ont. The ceremony will take place, the Lord willing, on Saturday, July 5, 1986, at 2 p.m., in Springdale Chr. Ref. Church. Rev. Leonard T. Schalkwyk officiating.
Future address: R.R.#2, Tottenham, ON L0G 1W0

STELPSTRA-DE BOER: Art and Grace, 1183 Kaladar Dr., London, Ont., are very happy to announce the forthcoming marriage of their daughter IRENE GRACE to JACOB FREDERICK, son of Tony and Sally De Boer of Blyth, Ont. The wedding ceremony will take place, D.V., on June 21, 1986, at 4 p.m., in the Bethel Chr. Ref. Church, London. Rev. Philip Stel officiating.
Future address: 732 Nelson St., London, ON N5Z 1K1

VAN MANSUM-HARRIS: Mr. and Mrs. Harry Van Mansum and Mr. and Mrs. John Harris are happy to announce the forthcoming marriage of their children, MARGARET ELIZABETH and REGINALD JAMES. The wedding ceremony will take place, D.V., on Friday, August 1, 1986, at 6 p.m., in the Calvin Chr. Ref. Church, Merivale Rd., Nepean, Ont. Pastor Henry Gunnink officiating.
Future address: 3895F Richmond Rd., Nepean, ON K2H 8T8

Anniversaries

1956 June 15 1986

CLARENCE and ETTY DEVRIES

Congratulations on your 30th anniversary Dad and Mom. May the Lord bless you with many more happy years together.
With love from:
Lloyd & Marg; Jason, Stephanie
Fred & Sylvia; Michelle, Sharon
Art & Jeanette
John
Home address: 29 Parkway Cresc., Bowmanville, ON L1C 1B9

Personals

Anyone from Ontario willing to share a ride to EXPO '86 in mid-July? Please apply to Calvinist Contact, Box #2429, 99 Niagara St., St. Catharines, ON L2R 4L3

I would like to meet a Christian lady 40 to 43, under 5' 10" who also enjoys movies, camping, travelling and cycling and I would like to hear from around Vancouver area and southern Vancouver Island and from Sunshine Coast. Would also like to hear from Ontario and from the West.
Please write to Box #2428, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Anniversaries

Whitby Cannington
1961 July 1 1986

"Behold I am with you and will keep you wherever you go." (Gen. 28:15a)
We praise the Lord for the love and care He has given our parents,

JAKE and AUDREY GRIFFIOEN
(nee Langerak)

during 25 years of marriage. We thank Him for being with them through all their good and difficult times.
Thank you Mom and Dad for the love and support you have always given us. We look forward to celebrating your special day with you.
With love:
Margaret & Marty (boyfriend)
Linda
Jake
We invite all our friends and relatives to an evening of celebration and praise, July 5, 1986, at 7:30 p.m., at the Oakwood Community Hall, Oakwood, Ont.
Best wishes only, please.
Home address: 198 Park St., Cannington, ON L0E 1E0

St. Thomas
1956 June 8 1986

RAY and SIEN KIELSTRA
(nee Hoogstra)

With thankfulness to our Lord, we rejoice with our parents and grandparents as we celebrate their 30th wedding anniversary together. May the Lord continue to bless you and keep you for each other and for us for many more years to come.
Congratulations Dad and Mom, Pake and Oma.
With love from:
Clare & Rose Kielstra; Raymond, Natalie
Janie & Jake Arends; Joey, Jamie
Peter & Judy Kielstra; David
— all of St. Thomas
Home address: 230 Sunset Dr., St. Thomas, ON N5R 3C3

1936 June 25 1986

With praise and thanksgiving to God, we wish to announce the 50th wedding anniversary of our parents and grandparents,

JAN and ANTJE KNOOP
(nee Beens)

May God continue to bless you and keep you in His care for many more years.
Congratulations and love from their children:
Jack & Tina Knoop
Marinus & Greta Meyerink
Harry & Shirley Knoop
Ann Klaver
Cornel Knoop
Jack & Joanne Van Twuyver
John & Marla Knoop
Henry & Jan Knoop
Jeannie Knoop
Ed Knoop
and their 31 grandchildren.
Open house will be held at: Meadowlark Community Hall, 15905 - 92 Avenue, Edmonton, June 25, 1986 from 7:00 - 10:00 p.m.
Best wishes only.
Home address: #604 15903 - 87 Ave., Edmonton, AB T5R 4G8

Halifax Brampton
1961 June 24 1986

With joy and thankfulness to God we are happy to announce the 25th wedding anniversary of our parents,

MIKE and UKE POSTMA
(nee Ypma)

May the Lord continue to be near them and bless them in the years to come.
Congratulations Mom and Dad, with love from your children:
Graham
Richard
There will be an open house at our home on June 28, 1986, from 2-4 p.m.
Home address: 20 Stavely Cresc., Brampton, ON L6W 2R9

Obituaries

"The Lord gave and the Lord hath taken away; may the name of the Lord be praised." (Job 1:21b)
On May 23, 1986, the Lord called home to be with Him,

SIEMKJE ODINK
(nee Roffel)

Dearly beloved wife of Johan Odink.
Much loved mother and cherished grandmother of:
Anita & Peter Vandesande — Ottawa, Ont.
Diana — Ottawa
Peter — Nepean
Betty & John Drent — Kinburn, Ont.
Todd & Lori — Kinburn
Carl & BJ — Kingston
Gary & Anne; Terrence, Jason — Dunrobin, Ont.
Willi & Paul Scharf; James, Tara Lyn — Nepean, Ont.
John & Simone; Julie, Sophie, Joshua, Simon — Mountain, Ont.
Joan & Ralph Wilkie; Travis, Andrew — Russell, Ont.
We are grateful that God spared her so that we were able to celebrate and give thanks together on the occasion of Mom and Dad's 50th wedding anniversary on May 15, 1986.
The funeral was held on Monday, May 26, at the Calvin Chr. Ref. Church, Ottawa, Ont. The service was conducted by Rev. John Kerssies. In lieu of flowers donations were requested to be sent to the "Back to God Hour," Box 5070, Burlington, Ont.
Home address: 220 Viewmount Dr., #303, Nepean, ON K2E 7M5

WILLIAM CORNELIS SCHIPPERS

Born in Kortgene, The Netherlands, in 1932.

His body devoured by the insidious beast of our civilization.

His soul taken up to eternal glory where he now serves his Lord without sin.

We mourn the untimely separation of a loving husband and father.
Wife: Freda Schippers (nee Frouk Broersma)
Children:
Peter, Sharon, Karen
— all at home
Meadowvale, May 13, 1986.
R.R.#6, Mississauga, ON L5M 2B5

Anniversaries

Grand Rapids, Peterborough,
MI Ont.
1961 June 21 1986

God in His gracious love has given our parents,

(Rev.) HARRY and JOAN MENNEGA
(nee Hulstein)

25 years together in marriage, allowing them to establish a Christian home for:
Heather (and fiance Rick Veldkamp) — Grand Rapids, MI
Melinda — Grand Rapids, MI
Colin — at home
Sherwin — at home

We also remember that our Dad was declared a candidate for the ministry in the Chr. Ref. Church in June 1961, and has served the Lord with love and dedication.
It is our prayer that they may share a few years of love and happiness together yet. In sickness and in health God has been very near to them and made their cup run over.
A reception, hosted by the Cephas Chr. Ref. Church of Peterborough, will be held on Friday, June 20, at 8 p.m. at Crestwood Secondary School, Sherbrooke St.
Thank you, members of the Cephas church for organizing this reception. Mom and Dad enjoy their ministry at Cephas and deeply appreciate your many tokens of love and help during Mom's illness.

Classifieds

Obituaries

We lovingly remember our dear friend,

HARRY DEKENS

who passed away on Saturday, May 31, 1986.
When we are called to part
it gives us inward pain
But we shall still be joined in heart
and hope to meet again.
We pray that the Lord will comfort Ann and her family.
Clinton, Ont.:
Sid & Jenny Kaastra
Sjoerd & Marion Van Wyk
Fred & Arlene Van Maar
Stan & Evelyn Vander Wal
Albert & Gerda Postma
Joost & Hilda Veenstra
Henry & Piea Drost
Brussels, Ont.:
Jake & Renny Hulzebos
Jan Haan

March 27, 1928 May 31, 1986
Ten Boer, Groningen Listowel
The Lord suddenly called home our dear brother, brother-in-law, uncle and great-uncle,

HARM LUCAS DEKENS

The Lord was his light and his salvation.
Psalm 27: 1a.
Dien & Willem Hoeksema (nee Dekens);
Matty & Herman Heynen
Diane, Herman, Chantelle, Wilma
— Middenmeer, Holland
Herman & Marry Bosker; Dianne — Stratford, Ont.
Laura & Hedde Hoeksema (nee Dekens);
Maya
Randy & Patricia; Jennifer, Kimberly
Dava-Lynne
— Hillsburgh, Ont.
Klaas & Ineke Dekens; Klaas, Bea, Faye — Port Dover, Ont.

Michelle Huizinga
1966-1986
In loving memory of our

MICHELLE

who died in a traffic accident on June 1, 1986.
Isaiah 58:6, "Is not this what I require of you as a fast; to loose the fetters of injustice, to untie the knots of the yoke, to snap every yoke and set free those who have been crushed?"
She ardently sought peace and justice.
A memorial service was held in the Third Chr. Ref. Church of Edmonton, on Thursday, June 5, led by Pastor Sidney De Waal.
Melle, Dolores and James Huizinga
10616 - 144th St., Edmonton, AB T5N 2V6

The Lord is my shepherd, I shall not want.

Real Estate

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Bakery: European style pastries and bread. Excellent family business opportunity. Lovely 5-bedroom home included. For particulars call Len Krygsman 519-773-3122 or 519-773-8984 or Pauline Krygsman 519-773-3122. Universal Corporation of Canada (Realty) Ltd., Realtor.

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Ministers

Guest Ministers
The First Chr. Ref. Church of Vancouver, B.C., is in need of **pulpit supply** for June, July and August. Ministers coming to Vancouver for EXPO 86, are invited to contact Rees Jens at (604) 271-3585.

For Rent

Neat 2-bedroom apartment in Fenwick. (416) 892-2155.

House for rent, available August 1, 9 years old, 3 bedroom country home with garage, family room and full basement. Within 10 miles of Smithville, Dunnville and Wellandport schools and churches. Call (416) 774-3721.

Expo 86 Vancouver
For rent completely self-contained furnished spacious room with private bathroom in new home; maximum 2 persons, no pets, non-smokers only. $35.00 per day or $225.00 per week. Phone area code (604) 946-9964.

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For rent completely self-contained furnished spacious room with private bathroom in new home; maximum 2 persons, no pets, non-smokers only. $35.00 per day. Phone area code (604) 946-9964.

Vacations

Lang's Resort and Campgrounds
Rice Lake
Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1986.
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Lang's Resort and Campgrounds
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ALTON LODGES
1 & 2 bedroom clean, housekeeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.
Telephone: 705-429-2420
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Accommodations

Bed and breakfast: Discover the convenient and inexpensive way of travelling. Also, self-contained unit for rent. Inquiries to: Grace and Stewart Bruinsma, Box 687-679 Hixon St., Beamsville, ON L0R 1B0; tel: (416) 563-8807.

Bed and Breakfast; $35.00 per couple, 100 km from Ottawa; in parkland setting; reservations advised. 613-279-2976; J. De Schutter, R.R.#2, Sharbot Lake, ON K0H 2P0

Vacations

Voor een geslaagde vacantie in Holland! In de Achterhoek, het gehele jaar door, vacantie-bungelo te huur, met douche en verwarming. Voor inlichtingen belt u: B. Pennings, R.R.#3, Carrying Place, ON K0K 1L0; (613) 392-5981 of schrijf: G. Janssen, Kasselderstr. 12 7065 BW Sinderen (Gelderland) The Netherlands.

Little Europe Resort
Bracebridge, Muskoka
Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeerzwem -en vis gelegenheid (ideaal voor groepskampen), "Little Europe" vindt u 10 km. ten oosten van Hwy. 11, aan Hwy. 118 East, voorbij de Muskoka Airport.
* No pets please.
R.S. Bakema
Telephone: (705) 645-2738

Lakewood Christian Campgrounds
R.R.5, Forest, ON N0N 1J0
Phone: (519) 899-4415
or (519) 337-6031
Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.

ShaTom Farm
1-bedroom housekeeping cottage on Sauble River; 4 miles from Sauble Beach; 13 miles from CRC. Available: June, 2 wks. in July and 3 wks. in Aug. at $175.00 per week. Completely self-contained with colour TV and hot and cold shower. Call: Gary Kroezen, 519-935-2643. (also available: Bed and Breakfast at $30.00 per couple).

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Mortgage Brokers, ask for Harry Snoek
(416) 221-7400

For Sale

A New Pipe Organ for $31,000
Minimum order 3. One manual (5 ranks) and full pedal (Bourdon 16').
► Metal pipes imported from Holland
► Tracker action
► Solid oak case in classic Dutch style
Are there 2 or 3 (smaller) interested churches out there?
Contact:
L.C. De Haan, Box 1114, Exeter, ON N0M 1S0
519-235-1464

Help Wanted

Wanted: Person for the summer on **dairy farm.** Call: (519) 638-2470.

Summer Job Market

ACTON: Looking for work in B.C. for the summer. Am a 23-year-old college student, very willing and able to do anything. Write: Paul VanBendegem, R.R.#1, Acton, ON L7J 2L7 or call nights 1-519-853-2380.

BEAMSVILLE: 14-year-old mother's helper, light housework. Good with children and animals. Call Helen at (416) 563-4681.

BRANTFORD: I, Theresa Bootsma, a second year student at Redeemer College, am looking for a summer job. I will be available on June 9. I have had experience in greenhouses and am willing to enter new areas. You can contact me at R.R.#1, Brantford, ON N3T 5L4. Phone: 1-519-752-6316.

BURLINGTON: Hi, I am 17 years old and I have finished my Gr. 12 and I am looking for a full-time job in B.C. (preferably close to New Westminster). I have experience in office work, babysitting and I presently have a part-time sales job in a seafood department in a supermarket. Please write or call me. June Blaak, 2184 New Street, Burlington, ON L7R 1H8

DRAYTON: 16-year-old boy is looking for summer job. I attend Wood.and Chr. High School and live on a poultry and beef farm. Willing to do any farm related job. Available anytime after June 21. Phone Arnold Rumph 519-638-2053.

DUNNVILLE: 15-year-old boy looking for a summer job. Has experience in farm work and greenhouses. Is willing to do other jobs. Call 774-3938 after 4 p.m., or write to Larry Mans at R.R.#2, Dunnville, ON N1A 2W2

DUNNVILLE: I am a 19-year-old girl who is looking for a job in the field of horticulture. Preferably flower shop or garden centre: 4 years greenhouse experience with rosery, familiar with flower arranging, accepted in Guelph University as a horticulture student. Call Marcella Eikelboom (416) 774-3006.

GRASSIE: A male Christian high school graduate is seeking employment in the central Niagara Peninsula region during the summer months. Has experience on a poultry farm but willing to work with anything. Please respond to Bryan Klazinga, R.R.#1, Grassie, L0R 1M0. Ph: (416) 945-9685.

HAMILTON: I am presently finishing my Grade 11 at H.D.C.H. and I am seeking employment for the summer in the Hamilton area. I will do babysitting or any other jobs you may have. Please contact Sylvia Schotsman at 383-2400.

Summer Job Market continued on next page.

For Sale

For sale in Strathroy, Ont.: Bakery. European-style pastries, imports and meats. A nice family project with a good return. Easy terms. Owner has other interests but is willing to train new owner. Phone: (519) 245-5450 eve.; (519) 264-2638 days.

Help Wanted

Single or married man wanted for year-round employment on **dairy** farm in Niagara Peninsula starting beginning of September or before. Applicant must be good milker and familiar with equipment. Call B. Westerveld (416) 774-5004. Dunnville, Ont.

Choir Director Needed
for Christian choir located in Stoney Creek, starting in September.
Please contact:
Rev. J. Drost
(416) 643-2041

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Classified/Events

Summer Job Market

HAMILTON: Responsible grade 9 girl would like to babysit or be a mother's helper in your home, for a few days a week, I will also do any other odd jobs you might have. Hamilton, Ont. Mohawk and Garth area call 389-2012 Wendy Bulthuis.

HAMILTON: Hi! My name is Wendy. I'm 17 years old and seeking summer employment anywhere in Ontario. I have experience working on a nursery farm, babysitting, house cleaning and much more. I'm willing to learn any other type of work offered to me. I'll be available anytime after June 28th. You can write me, Wendy Kapteyn, c/o Mr. and Mrs. Nienhuis, 521 Stone Church Rd., West, Hamilton, ON L9B 1A5, or call collect at 416-383-7780.

LUCKNOW: I am 16 years old and looking for a job on a farm. Experienced in general farm work and enjoy working around machinery. I would prefer to work on a dairy farm. I live near Lucknow. Call 519-395-5316 and ask for Ed.

LINDSAY: 15-year-old boy looking for summer employment (any kind, 705-324-9956. Tim Veltman, R.R.#6, Lindsay, ON K9V 4R6

MOOREFIELD: 15-year-old high school student seeking a summer job. Willing to do anything. Available from June 23 till the end of August. Phone Kevin Vanden Hazel at (519) 638-2936.

MOOREFIELD: Mature 15-year-old girl would like job as babysitter or mother's helper in Listowel-Drayton area. Call Tina 291-4639.

MOUNT HOPE: I am a grade 12 student, 18 years of age and would like to be employed this summer. I have experience in house cleaning and industrial cleaning and babysitting. Please contact Monique Fennema, (416) 679-4829.

PALMERSTON: Responsible 17-year old, grade 11 student, looking for a summer job. I am willing to do any job you might have. I have a lot of experience in babysitting and being a mother's helper. Contact Joanne Katerberg, R.R.#3, Moorefield, Ont.; telephone: (519) 638-2228.

ST. CATHARINES: Mature 16-year-old would like to work on a dairy farm. Some experience. Call (416) 937-3672. Ask for Dave.

ST. CATHARINES: I am a full-fledged carpenter (journeyman) now studying at Calvin College. I am interested in contracting for small carpentry jobs in my area during the months of June, July and August. Do you want a kitchen renovated or a sundeck made? Contact Ed Witvoet at 684-3991.

ST. GEORGE: A mature, hard working student, almost 17 is looking for a summer job preferably in the area of general office work, but also experienced in farm work. Call Fred de Haan at 1-519-448-1190.

TORONTO AREA: Grade 11 high school girl would like a summer job as mother's helper; likes baking. Toronto area. Call Karen Lamme, (416) 822-5109.

WILLIAMSBURG: Young girl, 18, experienced in housekeeping and babysitting, residing in Williamsburg but willing to move and try any type of work including farming. Wilma Luimes (613) 448-3204; R.R.2, Chesterville, On K0C 1H0

Summer Job Market

WINGHAM: 19-year-old girl looking for summer job. Will do farm work and can drive tractor. Will also look after children. Has been raised on a dairy farm. Phone number 519-357-2009, ask for Liz.

WINGHAM: I am an 18-year-old girl, who was brought up on a farm and I am looking for a summer job. I will do most anything. I will work in an office, help around the house, babysit, work with the handicapped or work in a store or a restaurant. I am available from June 23 to August 29. For more information call Gerda Versteeg at (519) 357-2009 or write R.R.#2, Wingham, ON N0G 2W0.

Summer Job Market

WOODSTOCK: 16-year-old boy seeking a summer job. Have experience on the farm with pigs and chickens. Will learn other. Could also work in the greenhouse; I have a green thumb. Contact Tom Matter at (519) 467-5202 or write R.R.#5, Woodstock, ON N4S 7V9.

WOODSTOCK: 14-year-old girl looking for a summer job. Can do light house work and am able to babysit and cook. I love working with horses. Call Lisa Matter at (519) 467-5202 or write R.R.#5, Woodstock, ON N4S 7V9.

WOODVILLE, Ont.: Natalka Balhuizen, age 16, 5' 9" tall, able and willing to tackle any summer job. Available June 21 to the end of August. Phone (705) 953-9639.

Frisian Picnic

on Tuesday, July 1, 1986
at the Pinehurst Conservation Park
in Paris, Ont.
on Highway 24A
starting at 11 a.m.

Games and fun for everyone.

14th Annual Grunneger Picnic

(for: Grunnegers en aangetrouwden)

SATURDAY, JUNE 21, 1986

Place: Grand River Conservation Area
Rockwood, Ont. (Rockwood is on Hwy. 7 between Guelph and Acton)
Pavilion rented in case of rain.
Activities and games planned for children.
Lunch at 12:30
Come all at anytime from 10 a.m. on.

Need summer help?
Why not hire a student from our Summer Job Market listings?

"OUR GANG" USED TO BE THIRSTY ALL THE TIME,

and we stayed dirty, too, after the playtime hours were over.

The problem was that El Peton, their Nicaraguan village, lacked a water supply. Water for cooking, bathing, washing and drinking had to be carried from a river a mile away.

CODEL, the joint Catholic-Protestant consortium for Third World aid, sent a hydrological engineer to the village. He drew up a plan, CODEL supplied the tanks and pumps, and the villagers provided labor and plastic pipe.

Today, "Our Gang" doesn't stay thirsty for long. What's more, there is a bath every night for each child. The boys are not always delighted by the water, but their mothers and fathers are.

Won't you help support this project and others in health, agriculture, community development and education in 42 countries?

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All contributions are tax deductible.
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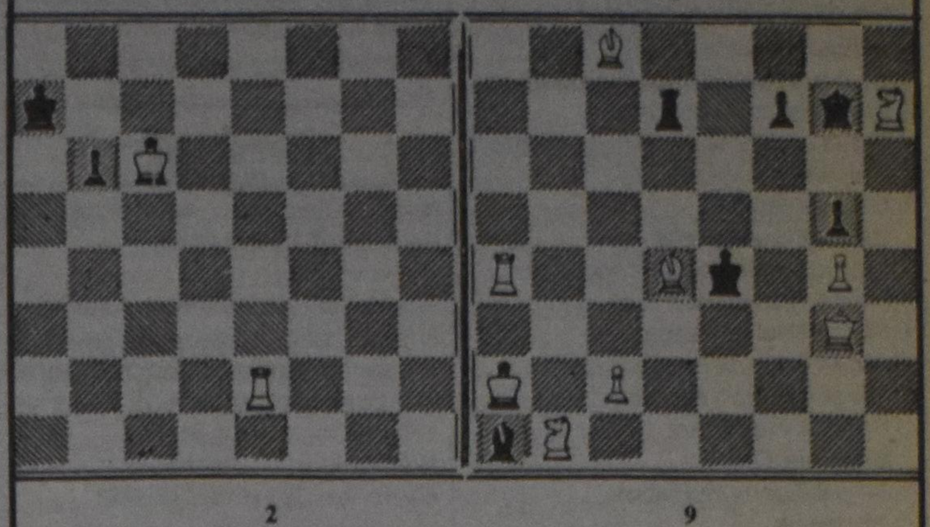
Let's Play Chess

P. Layer

SECOND SERIES OF PROBLEMS IN JUNE

#1098
S. Lehner
Germany, 1864
2

#1099
F.W. Nanning & J. Hartong
Holland, 1952
6



2 **9**

3-mover 3 Pts. **2-mover 2 pts.**

Notes

1. On hot summer days, chess problems should not be very difficult. The three-mover, #1098, is also a practical problem, as every chess player should know how mate with a rook. Please give full solution.
2. The two-mover was an effort by two well-known authors. Enjoy the discovered checks. Please give the key and threat, if any.
3. The deadline for #1096-1099 is July 31, 1986, for all solvers.

CALENDAR OF EVENTS

June 16-28	CSS's Harry Houtman in Alberta.
June 20	75th anniversary of the Gereformeerde Kerk, **Boerakker** (Gr.), The Netherlands at 7 p.m. Members and former members are cordially invited.
June 21	14th Annual Grunneger Picnic, from 10 a.m. at Grand River Conservation Area, **Rockwood,** Ont.
June 21	Official Opening of Phase III Holland Christian Homes at 1 p.m., 7900 McLaughlin Rd. S., **Brampton,** Ont. Annual membership meeting at 3:30 p.m.
June 26	An invitation to all friends and former students: a reception honouring Miss Tena Tiemersma at Immanuel Chr. School, **Oshawa,** at 8 p.m.
July 1	Frisian Picnic at Pinehurst Conservation Park, Hwy. 24A, **Paris,** Ont. Starts at 11 a.m.
Jun.29-Jul.1	Fourth International IFFLP Congress at the Skyline Hotel, **Ottawa,** Ont. Theme: "Families in a changing world." For info. contact: (613) 728-6536.
July 9	Hollandse Dag in the Sport's Arena, Metcalfe St., **Strathroy,** Ont. Speaker: Rev. Wm. Suk from Brampton, Ont. Starts at 9:30 a.m. with coffee. Take lunch along!
August 1-4	ICS Niagara Family Conference. Theme: "Changing and Choosing." At Niagara College, **Fort Erie,** Ont.
Aug. 5-7	1986 Coffee Break Convention at Red Lion Inn, **Bellevue, WA.** Main speaker: Rebecca Pippert. Contact Edna Kuipers, 19217-55th NE, Seattle, WA 98155 or phone (206) 365-9945.
Sept. 20-21	25th Anniversary Celebration at John Calvin Christian School, **Guelph,** Ont. Sept. 20: Reunion, Banquet and Rally. Sept. 21: Thanksgiving services. For info. phone (519) 824-8416.
Oct. 3-4	75th Anniversary of the "Christelijke School", **Aalden/Zweelo** (Dr.), The Netherlands. For info. contact: Mevr. F. Pronk-Hagenauw, Brinkmaten 14, 7854TK, Aalden (Dr.), The Netherlands.
Oct. 25	Special Holy Spirit Conference to the Reformed Faith. All-day workshops, fellowship and giant evening worship and communion service. Also featuring Grace and Colleen Reinders and the Celebration Singers. For info. call Gerrit Verstraete at (416) 890-2222; **Mississauga,** Ont.
Oct. 27-28	Evangelical Theological Society Regional 24-hour Retreat at the **Guelph** Bible Conference. Theme: "Believing in Jesus — Following Jesus." Participants: John Bolt, Richard Longenecker, Clark Pinnock, Ian Rennie and Doug Webster. For info. write: Evelyn Pimentel, 6 Allanson St., Hamilton, ON L8N 1W5.

Advertising Deadlines

Dated	Mailed	Display ads	Classified ads
Fri.June20	Tues.June17	Wed.June11-8:30a.m.	Thurs.June12-8:30a.m.
Fri.June27	Tues.June24	Wed.June18-8:30a.m.	Thurs.June19-8:30a.m.
Fri.July11	Tues.July8	Wed.July2-8:30a.m.	Thurs.July3-8:30a.m.

An Invitation

All friends and former students are cordially invited to a reception honouring

MISS TENA TIEMERSMA

who is retiring after 28 years of teaching in our Christian schools. The reception will be held at **Immanuel Christian School,** corner of Rossland and Thornton, Oshawa, Ontario, on **Thursday, June 26, at 8 p.m.**

Come and celebrate with us.

Books/Dutch

Onze twee nationale volksliederen

Marcus Van Steen

(Canadian Scene) — Wie ooit een zitting heeft bijgewoond van het citizenship court, die weet dat Canada twee nationale volksliederen heeft. Eén is *O Canada,* en het andere, *God Save the Queen,* dat bij koninklijke evenementen gebruikt wordt.

De muziek voor *O Canada* is gecomponeerd door Calixa Lavallée, die in 1842 geboren is in Verchéres, een plattelandsgemeente in de buurt van Montreal. Zijn vader was een amateur musicus en Calixa ontwikkelde al vroeg in zijn jeugd een grote liefde voor de muziek. Hij bespeelde het kerkorgel al toen hij nauwelijks 11 jaar was en won op 15-jarige leeftijd een pianowedstrijd in New Orleans. Aangezien er in Canada weinig behoefte was aan beroepsmusici vertrok Lavallée naar Frankrijk en de Verenigde Staten. In 1875 keerde hij echter terug naar Canada om te proberen steun te vinden voor de oprichting van een conservatorium, maar hij ondervond al gauw dat Canada daar nog niet klaar voor was.

Hoe "O Canada" ontstond

In 1880 kreeg hij het verzoek om muzikale ontspanning te organiseren ter ere van het bezoek aan de stad Quebec door de Gouverneur Generaal. Lavallée schreef een cantate, nam 150 zangers en musici in dienst en bracht een concert waarmee iedereen in zijn schik was, ook de Gouverneur Generaal van Quebec, die hem verzocht een patriottisch gedicht op muziek te zetten. Het was de bedoeling dit te zingen tijdens de St. Jean Baptiste festiviteiten. Het gedicht was geschreven door een rechter in Quebec, Adolphe Routhier. De muziek, die hij in drie dagen componeerde, bleek onmiddellijk een groot succes te zijn. En zo ontstond *O Canada,* zoals wij dat thans kennen.

Lavallée is er niet in geslaagd een conservatorium op te richten. Hij heeft zelfs geen cent ontvangen voor zijn *O Canada* of voor zijn cantate. Hij besloot daarop Canada weer te verlaten en hij vestigde zich in Boston waar hij als leraar en componist geëerd werd en waar hij in 1891 overleed.

Acht en twintig jaar nadat *O Canada* voor het eerst was gehoord, schreef een rechter in Toronto er woorden in het Engels voor. Op 1 juli 1980 werd *O Canada* uitgeroepen tot Canada's officiele volkslied.

Het oudere volkslied

Het Koninklijke Volkslied, *God Save the Queen,* heeft een veel langere geschiedenis. Het werd voor het eerst gezongen op 28 september 1745 tijdens een concert in het Drury Lane Theatre in Londen. De woorden en de muziek waren van Thomas Arne, componist en dirigent van Drury Lane. Hij baseerde het op een gaillarde die in 1607 was gecomponeerd door John Bull, muziek-professor aan Gresham College, voor een concert ter ere van Koning James I. De eenvoudige melodie komt waarschijnlijk van een oud volksliedje.

In zijn arrangement liet Arne de muziek van Dr. Bull onaangetast, maar de woorden paste hij aan de tijd aan. Het concert werd gehouden in een tijd van nationale moeilijkheden. Er was een leger van rebellen onderweg van Schotland met de bedoeling om Koning George II te verdrijven en een Stuart tot koning uit te roepen. De rebellen waren tot op 60 km. van Londen genaderd en de woorden 'God save our gracious King' riepen grote emoties op. Waar de Koning in de komende maanden ook ging, overal werd hij met dit lied begroet. Tijdens het bewind van Koningin Victoria werd het niet alleen de monarch toegezongen; het was ook een symbool van de natie geworden. Het is bevreemdend dat het Britse Parlement het *God Save the Queen* nooit tot Brits volkslied heeft uitgeroepen.

John Calvin

Calvin as he really was

Calvin and His Times, by Jansie van der Walt, Potchefstroom University for Christian Higher Education, Potchefstroom, 1985, 154 pp. Reviewed by Sierd Woudstra, RES News Service.

True to its title, this book presents the life history of John Calvin in the setting of his times. In 21 brief chapters the author, J. van der Walt, has managed to present a compact yet comprehensive survey of the entire life of the great Genevan reformer. The book also gives the reader a feel for what Calvin's times were like. The brutality and the poverty that characterized much of sixteenth century Western Europe, and especially the blindness of the Roman church which cruelly condemned Protestant Christians, who sincerely attempted to follow Christ, is shocking.

Though exposition of Calvin's teaching is far from absent, the focus of the book is Calvin the man who came to see the light, who almost against his will was compelled to become a reformer, who carried on a massive correspondence throughout his life, who was deeply concerned about people's spiritual and material needs and whose overriding desire was the honour of God and the well-being of the church.

The book contains considerable incidental information. For example, when the city of Bern joined the Reformation in 1529, it was found that 200 members of the city council had never handled or read a Bible (p. 35). In the late fifteenth century the Strasbourg Cathedral was without a pulpit for 25 years: the Magistry had it removed because no pastor was able to deliver a sermon (p. 57).

By the grace of God, Calvin became a great reformer and the consolidator of the Reformation. Studying his life will always be an inspiration. This book is a fine guide to Calvin the man as he really was. It also contains a useful five-page glossary of terms. I heartily recommend this study of the life of "Jean Cauvin."

Betty is toch een 'highland' danslerares geworden

(Canadian Scene) — 'Ga maar naar huis Betty! Je hoort niet bij de Highland dansers.'

Rose Chan was niet bepaald blij met de opvattingen van de dansschool in Saskatoon en het feit dat haar negenjarige dochter Betty niet toegelaten werd. Dat was in 1954 en samenwerking tussen de diverse etnoculturele groepen was toen nog zeldzaam. Bovendien beschouwden veel etnoculturele groepen hun cultuur als hun eigendom, waar anderen zich maar liever niet mee moesten bemoeien. Zo zag ook Rose Chan's echtgenoot Ernie het .... De Schotten meenden dat alleen zij 'Highland dancers' konden zijn.

'Ga terug Betty! Jij kunt veel beter dansen dan al die Schotse dansers bij elkaar.' Betty is teruggegaan en haar leergierigheid heeft tenslotte toch nog goede resultaten opgeleverd. De instructrice zag haar van een afstand de highland dansers imiteren en zij kwam onder de indruk van haar talenten. Al spoedig werd Betty toegelaten en dankzij haar talenten betekenden de culturele verschillen niets meer. In juli 1956 won Betty de eerste prijs bij een danswedstrijd in Winnipeg: de Gaelic Society Challenge Trophy.

Het was toen de gewoonte dat de dansers hun eigen tartan droegen en een verslaggever vroeg Betty waarom zij dat niet deed. Zij zei toen in haar onschuld dat haar familie geen eigen tartan had. Over het hele land kon men foto's vinden van dit Chinese meisje dat de eerste prijs had gewonnen, maar geen eigen tartan had. Zes maanden later werd zij opgebeld door een fabrikant in Ontario, die haar meedeelde dat hij opdracht had gegeven voor het ontwerp van haar eigen Chan tartan.

Ernie Chan is vier jaar lang voorzitter geweest van de Saskatoon Highland Dancing Association. En meer dan eens heeft hij het moeten verdedigen dat zijn dochter aan wedstrijden meedeed en beslag legde op prijzen. Betty heeft over het hele land prijzen gewonnen en geeft nu les en fungeert als jurylid.

Theology

Maintaining access to Jesus

For Christ's Sake, by Tom Harpur. Toronto: Oxford University Press, 1986. Paperback, 118 pp., $6.95. Reviewed by George van Arragon, St. Catharines, Ontario.

This book questions the deity of Jesus Christ. It opens with an engaging little parable.

There was once a clear spring of running water in the midst of a vast wilderness.

There, weary travellers would slake their thirst. As time went on, various people blocked off the spring with so many boulders and monuments that access to the spring itself was cut off. Tom Harpur suggests that this is what happened to the original, correct understanding of Jesus enjoyed by his earliest disciples. He contends that Jesus was not only the greatest, but also the most misunderstood person to have lived.

Upon this premise the author seeks to build a case for the re-interpretation of Jesus, based on a re-interpretation of the New Testament that takes its cues from the "Myth of God Incarnate" theologians.

What Jesus Christ really God?

Throughout the book Harpur expresses his doubts about the full deity of Jesus Christ.

"St. Paul has the highest view of Jesus' role and person, but nowhere does he call Him God," says Harpur. The doctrine of the deity of Jesus Christ was formulated by the early church because it was "useful" to the later Roman emperors. "Clearly the concept of a divine vice-regent of God, sitting on a heavenly throne, gave ample theological justification for their own panoply of power."

Consequences of this doctrine

According to the author, "the claim by the Church ... that Jesus was fully God while being fully man ... led to other disastrous consequences."

He lists the "horrors of the Crusades and the notorious Inquisition" and "the Holocaust of roughly six-million Jews by the Nazis. This mind-reeling attempt at genocide could never have taken place had it not been for centuries of anti-Semitism fostered by Christian absolutist claims."

To suggest some complicity and guilt on the part of Christians in all of these evils is one thing, but to imply that the doctrine of the deity of Jesus was a fundamental cause leading to these excesses of intolerance, bigotry, greed and genocide is surely

Continued on page 20 ...

HCH

HOLLAND CHRISTIAN HOMES

Day of Celebration

Official Opening of Phase III
Faith Manor, Covenant Tower and Heritage Hall

Date: Saturday, June 21, 1986
Time: 1:00 p.m.
Place: 7900 McLaughlin Rd., S., Brampton, Ont.

Program includes official opening by his worship Ken Whillans, Mayor of the City of Brampton; Unveiling of dedication plaque; Music by Chinguacousy Concert Band; Open house; Refreshments for young and old, and special commemorative buttons for all.

Annual Membership meeting to follow at 3:30 p.m. in Heritage Hall.

Dutch

Persoverzicht

Carl D. Tuyl

De Spaanse Armada werd weer verslagen. Ferme jongens, stoere knapen die Canadese Mounties die midden op zee hun mannetje kompleet met schip en al arresteerden. Eén van de Spaanse kapiteins heette Jesus Insula Romero, iets welluidender dan Jopie Jansen, vindt U niet? In ieder geval gingen de kapiteins de bak in en onderhandelingen met Spanje zijn begonnen.

Onze ambassade in Washington komt op een uitgelezen plaats en nu willen de Amerikanen ook een goed plekje voor hun nieuwe ambassadegebouw in Ottawa. Tot nu toe wil het nog niet zo goed vlotten met de onderhandelingen daarover.

En nu we het toch over Ottawa hebben betreuren we het ten zeerste dat de eerste prijs voor zeurderigheid deze week naar onze Goeverneur-Generaal gaat. 't Lijkt zo'n vriendelijk mensch hè? Maar ze heeft venijnigweg de tuin van haar officiele verblijfplaats voor het publiek gesloten met het voorwendsel dat dat voor de veiligheid was. Iedereen is het er over eens dat het meer is om Jan-met-de-pet op een afstand te houden.

Het was één en al tarieven wat de klok sloeg. Ottawa en Washington zitten elkaar dwars. De Congresleden vinden dat Amerika te veel invoert en zeggen dat daar nu maar 's een eind aan moet komen. En zo kwamen er invoerrechten op "shakes en shingles" uit Canada. (Wie weet het verschil tussen shakes en shingles?) Onze regering in Ottawa heeft niet de andere wang gekeerd, inplaats daarvan werd er een flinke mep in de richting Washington gegeven met invoerrechten op boeken, tijdschriften en komputeronderdelen. Dit gebeurt allemaal terwijl er twee ambassadeurs aan 't onderhandelen zijn over tariefloze grenzen. 't Is te gek om los te lopen.

De provinciale premiers willen ook graag wat in de melk te brokkelen hebben aangaande die tarievenonderhandelingen en tijdens een vergadering in Ottawa werd er tenminste een voorlopig akkoord met Mulroney gesloten. De overeenkomst was nogal minimaal, namelijk dat er over drie maanden weer een samenspraak zou zijn.

Onze mediese voorzieningen zoals ze nu zijn vonden hun begin in een konferentie van pientere koppen die door Lester Pearson waren uitgenodigd om eens hun mening uit te spreken over het beleid dat nodig zou zijn. Die konferentie vond plaats in 1960 in Kingston. Turner wil nu ook zo geinspireerd worden en heeft vooraanstaande denkers uitgenodigd tot een dergelijke konferentie in 1987. Nee, uw korrespondent heeft nog geen uitnodiging ontvangen! Ik heb toch wel een paar ideeën. Toetreding tot de Europese Ekonomiese Gemeenschap is er één van. En opheffing van de inkomsten belasting is nummer twee.

Foei, foei toch, daar werd onze eigen roosvater socialist zo maar de Kamer uitgestuurd omdat hij de minister president beschuldigde van het geven van misleidende informatie. Er wordt zelfs gezegd dat Broadbent geen tekenen van berouw vertoonde. 't Wordt tijd voor huisbezoek van de ouderlingen daar in Oshawa.

We moeten eigenlijk toch ook met waardering vermelden dat Kameraad Broadbent het in de Kamer opgenomen heeft voor een stewardess van Air Canada die ontslagen was omdat ze tijdens werkuren (in de lucht) een onkomplimenteus kommentaar op de huidige regering had gegeven.

Mocht u binnenkort een satelliet de ruimte in willen sturen dan kon u dat zelf wel eens met de fiets moeten doen. De Amerikaanse raketten brengen er niet veel van terecht en de Europeanen die het bedrijf over wilden nemen doen het niet veel beter. U kunt nog informaties inwinnen bij de Chinezen die straks voor zichzelf gaan beginnen maar U komt vast op de wachtlijst te staan.

De techniek gaat maar voort. En Iran doet dapper mee aan de ontwikkeling van de techniek. Daar heeft men nu een machine uitgevonden om de armen van dieven af te hakken.

De NAVO landen waren bijeen in Halifax, niet zozeer om kreeft te eten alswel om kontakt te houden. De ministers raden de Amerikanen aan om zich bij de bepalingen van het 1979 bewapeningsakkoord met Rusland te houden. Maar de Amerikanen zijn vandaag de dag in een strijdbare stemming en het staat te verwachten dat Washington zich niet meer gebonden zal achten aan de eerdere overeenkomst.

In een strijdbare stemming is ook de eekhoorn in onze tuin die alle kompetitie voor zijn vrouwtje met luid gekrijs de heg over jaagt. Het klinkt net alsof hij schreeuwt: "wat is mijn is niet dijn." En zo is 't ook nietwaar?

Carl Tuyl is predikant van de CRC in Kingston, Ontario.

"Leef Veilig met Propane."

Voor plezierig koken in de openlucht zijn gas-barbecues handig en voordelig, mits men er voorzichtig mee te werk gaat en ze goed onderhouden worden.

Elke zomer lopen achtertuin-chefs letsel op en worden er bezittingen beschadigd door branden, veroorzaakt door het gebuik van gas-barbecues. Hier volgen een aantal aanwijzingen die u zouden kunnen helpen, zodat uw barbecue feestjes niet in rook opgaan!

1. Er is maar één manier om een propane cylinder aan een barbecue te bevestigen — de goede manier. Volg de instructies van de fabrikant nauwkeurig en houd de gasleidingen weg van metalen delen die erg heet kunnen worden.

2. Onderzoek geregeld voor lekkage. Smeer een water-en-zeep oplossing over slangen en aansluitingen en open dan de cylinderkraan. Als er een lek is ontstaat er schuim door het zeepsop.

3. Plaats uw barbecue op tenminste 3 meter afstand van gebouwen, overkappingen en brandbare stoffen.

4. Probeer niet om een barbecue aan te steken met een gesloten deksel. Als de brander niet aangaat of weer dooft, sluit het gas af en wacht vijf minuten voor u opnieuw aansteekt.

5. Sluit na gebruik alle kranen af.

6. Breng nooit propane cylinders binnenshuis.

Een klein lekje kan een grote ontploffing veroorzaken.

7. Als u bang bent dat een barbecue niet goed werkt, laat het nazien door een vakkundige reparateur.

Zorg ervoor dat u bij uw volgende barbecue de brandweer niet hoeft uit te nodigen. Vraag een gratis exemplaar van de brochure "Living Safely with Propane" aan bij het Consumer Information Centre, 555 Yonge St., Toronto, ON M7A 2H6 — (416) 963-1111 of kosteloos 1-800-268-1142.
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Onder de Streep

John Van Harmelen

Houdt het Fort .... en .... Roei naar de kust!

Dit zijn de titels van twee geestelijke liederen die Philip Bliss, een Amerikaanse Evangelist, heeft gedicht. Meestal hebben de hymns een titel ontleend aan het lied zelf, maar bij deze twee genoemde liederen is de titel ontleend aan het begin van het refrein, dat door het koor moet worden gezongen.

Philip Bliss vond deze twee liederen niet zo bijster geslaagd, maar ze gingen er bij de massa in.

Philip Bliss werd vaak geïnspireerd om een lied te dichten als hij met een spreker op tournee ging als zangleider. Het verhaal wordt in verschillende bronnen verteld dat hij een keer met Major Whittle was meegegaan naar een conferentie van de YMCA. De Majoor was officier geweest in het leger tijdens de Burger-oorlog.

Major Whittle was van plan om te spreken over Openbaringen 2:25, waar de Heiland zegt, "Houdt wat gij hebt, totdat Ik kom" (Hold on to what you have until I come). Bij die gelegenheid vertelde Major Whittle, om zijn boodschap te illustreren, van een voorval dat plaatsvond in de Amerikaanse Burgeroorlog.

Een kleine groep soldaten uit het Noorden had de opdracht gekregen een grote hoeveelheid voorraden te bewaken. Ze waren erg bezorgd want de tegenpartij was in de meerderheid, en zij waren reeds bezig hen te omringen. Generaal French eiste van de Federal soldiers onder leiding van Generaal Corse volledige overgave.

Op dat ogenblik zagen de soldaten een vlagsignaal dat op last van Generaal Sherman gezonden werd naar Generaal Corse, van Kenesaw Mountain naar Altoona, tijdens de mars door Georgia in october 1863. Dat vlagsignaal bracht de volgende boodschap over naar de bedreigde generaal en zijn manschappen, "Hold the fort, I am coming, Sherman!" Philip Bliss zat als het ware met open mond te luisteren naar Major Whittle's illustratie van Openb. 2:25 en voor hij die avond ging slapen had hij de illustratie overgebracht op de worsteling die de gelovige heeft tegen Satan. Philip maakte er een echte "gospelsong" van. Hij had ook meteen de gelegenheid om dit lied te introduceren op de conferentie van de YMCA.

Prof. Osbeck weet er nog van te vertellen dat dit een zeer gewild lied werd in de compagnes van Moody en Sankey. Toen zij in 1874 uit Engeland teruggingen naar Amerika werd door de voorzitter van de laatste samenkomst, Lord Shaftesbury, opgemerkt: "Indien Mr. Sankey niet meer zou hebben gedaan dan de mensen te leren zingen 'Houdt het Fort,' dan zou hij al zo'n ongekende zegen voor het Britse Rijk zijn geweest, die de onkosten van alle samenkomsten in deze campagne te boven gaat."

Een andere keer vertelde Sankey over de bemanning van een schip dat schipbreuk leed op de kust van het Erie meer. Terwijl elke matroos zo spoedig mogelijk de reddingsboot wilde klaarmaken om het tot zinken gedoemde schip te verlaten, kwam één van de zeelui naar de kapitein en vroeg of hij nog even naar het vooronder mocht gaan om iets van zijn bezittingen te redden. De kapitein snauwde hem toe, "Zie je het gevaar niet? We zinken al. Er is niets anders te doen dan roeien naar de kust!"

Philip Bliss knoopte die woorden in zijn oor en hij schreef het lied; met het refrein.

Deze hymn, ook wel de 'life-boat' (de reddingsboot) genoemd, genoot grote populariteit.

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida.

Houdt het fort nog!

1. Mannen, broeders! ziet het teken, wapp'rend in de lucht;
Uw versterking komt van boven; weest dan niet beducht.

2. Ziet een vrees'lijk leger nad'ren, Satan aan het hoofd;
Houdt steeds aan, schoon helden vallen, kracht is u beloofd.

3. Broeders! hoort de Godsbazuinen, klinkend in de lucht.
Jezus komt, Hij drijft de vijand; sidderend op de vlucht.

4. Lang en hevig is nu 't strijden, d'ogen hemelwaarts!
Haast komt Jezus ons verblijden; moed gevat! voorwaarts!

Koor: "Houdt steeds aan, totdat Ik kome," roept u Jezus na;
Zendt Hem 't antwoord naar de hemel: "Door genade, ja!"

Tekst: Philip P. Bliss
Melodie: Philip P. Bliss
vertaling Joh. De Heer, nr. 139

Roei naar het land!

1. 't Licht straalt van verre, zeeman, hulp is nabij
Zie door de woeste baren, 't land nadert gij.
Zwaar was uw lijden, zeeman, ver van het strand
Veilig in de reddingsboot, o roei naar het land.

2. Hoop op de reddingsboot wat u ook begeeft
Hoe ook de golven rollen, hoe gij ook beeft!
Vrees voor geen stormwind meer, hoe fel hij ook loeit.
Zie de held're morgenster! o roei zeeman roei!

3. Schoon schijnt de zon nu, zeeman, hef op uw oog!
Zie hoe de wolken vlieden, hoog naar omhoog.
Vrij in de reddingsboot, o zing dan met lust:
Glorie, glorie, hallelujah! roei naar de kust.

Refrein: Roei naar het land, zeeman, roei naar het land.
Vrees voor geen golven, zeeman, roei, rep de hand.
Nu in de reddingsboot, o zeeman, wees gerust.
Haast u van 't gestrande wrak en roei naar de kust.

Tekst: Philip P. Bliss
Melodie: Philip P. Bliss
Vertaling Joh. de Heer, nr. 162

Vuil onder het vloerkleed

De affaire Kurt Waldheim hoort daar ook bij. Over schuld of onschuld laat zich momenteel weinig zinnigs zeggen. In elk geval zijn er jarenlang episodes verzwegen, die nu boven water komen. Met alle gevolgen van dien.

Allereerst voor het Oostenrijkse volk, dat door deze geschiedenis de kans krijgt ook al z'n anti-semitische gevoelens op te laden, zij het dan onder de vlag van de niet-inmenging van buitenstaanders in z'n presidentsverkiezing. U hebt de spandoeken kunnen lezen: Wij kiezen die wij willen, JETZT ERST RECHT! Afschuwelijke taal, waar de agressie van af druipt. Waar bemoeien ze zich mee?

Maar wie zijn die 'ze' eigenlijk? Is dat het buitenland in het algemeen? Nee natuurlijk. Als het er op aankomt zijn het de joden. Weer. 'Dit land en zijn volk verdienen het niet behandeld te worden als een relikwie van wat, God zij dank, verleden tijd is', zei ook de socialistische tegenkandidaat van Waldheim. Wat een onthullend zinnetje.

Zodra mensen op zo'n verhoogde toon gaan spreken over 'dit land en dit volk' is het oppassen geblazen. Meestal is dat het moment, waarop het vuil onder het vloerkleed geveegd wordt. Zo ook hier. Wie geeft meneer Streyer het recht het verleden voor afgesloten te verklaren? En daarbij ook nog wat voor god dan ook te danken?

Het verleden is niet eerder afgesloten dan dat de slachtoffers en de schuldenaars dat samen afgesproken hebben. Geen moment eerder.

En dat het verleden niet afgesloten is blijkt wel uit de allereerste gevolgtrekking, die iedereen, van wat voor partij ook, uit de affaire Waldheim trekt: dat de eerste slachtoffers ervan weer de joden zullen zijn. Als zij niet de goede smaak hebben om dood te zijn of te zwijgen moeten ze zich niet verwonderen, dat ze weer de zondebok worden.

Wie kan het Israël kwalijk nemen, dat ze er toch maar van uitgaan, dat ze als het er op aankomt enkel zichzelf hebben om op terug te vallen?

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Echte boete blijft luisteren

J.T. Bakker

Van weinig dingen hebben we zo gauw genoeg als van je te verontschuldigen. Als we drie maal gezegd hebben, dat het ons echt speet, dan moet het ook uit zijn.

Ik dacht daaraan, toen ik over het plan van de zusters Karmelietessen las, die een klooster willen stichten in Auschwitz. Het laatste jaar was er reeds voortdurend een groep aanwezig, maar nu wil men het omzetten in een permanente vestiging.

Daartegen kwam een fel protest uit joodse kringen. De conferentie van Europese rabbijnen schreef, dat door deze bouw 'de grond, waarop het bloed van miljoenen slachtoffers van de grootste volkerenmoord in de geschiedenis is vergoten, ontheiligd en vervloekt zou worden.'

Dat is harde taal, zeker als je er aan denkt, dat de orde van de Karmel een grootse traditie heeft om zwijgend en onopvallend ergens te zijn om ononderbroken boete te doen voor wat er in de 'grote' wereld aan gruwelijks gebeurt. Daarom verdienen zij het niet om inzet van nieuwe joods-christelijke irritaties te worden.

Joodse gevoelens

Of toch wel? Niet omdat ze karmelietes zijn, maar wel omdat hun klooster symptoom lijkt te worden van de manier, waarop christenen door de loop der eeuwen heen omgesprongen hebben met joodse gevoelens. Een klooster als plek van zwijgen en boete? Graag. Maar op deze plek? En ook als de joden zich daartegen verzetten?

Voor hen is een klooster een klooster, zeker in Polen, waar de anti-semitische gevoelens nauwelijks latent genoemd kunnen worden; we hebben het in Shoah nog kunnen zien en het komt bij de eerste de beste gelegenheid naar boven. Geen wonder, dat de aartsbisschop van Krakow geirriteerd is over deze gevoeligheid en de joden vraagt niet te vergeten, dat er in Auschwitz ook honderdduizenden Polen, dus katholieken, zijn omgebracht. En wanneer hij dan als één van de martelaren Edith Stein noemt, de joodse karmelietes, die daar stierf, dan moet juist die naam in deze context bij de joden vermoedelijk eerder scherper verzet dan begrip oproepen.

Echte boete voltrekt zich niet achter de rug van de slachtoffers om. Dat is een oude joodse wijsheid, die we niet alleen bij de rabbijnen lezen, maar die ons ook overgeleverd werd door Jezus: Als uw broeder iets tegen u heeft en ge zijt op weg naar het altaar ... Voor wie het verder niet meer weet: Mattheüs 5:23.

Books

Maintaining access to Jesus

... continued from page 17

overstating the case. Christians don't have a monopoly on intolerance, or genocide. These are universal human phenomena, as both Thucydides in the fifth century B.C. and Solzhenitzyn in our time have so masterfully recorded.

Re-interpretation of Scripture

Harpur rejects such "cherished beliefs" as the virgin birth, the mediating role of Jesus between God and humanity, vicarious atonement, original sin, the deity of Jesus and the (Anselmian) satisfaction doctrine that Jesus propitiated God's wrath upon human sin. He peels away at successive layers of traditional understanding, questioning the significance of Jesus' incarnation, ministry and passion until precious little remains.

Jesus' mission was to save humankind — not from sin — but rather from fear, claims Harpur. Neither the miracles of Jesus nor the fact of the resurrection are in themselves a demonstration that Jesus was God Incarnate. Jesus, after all, was raised up by the power of God, he says. But Jesus' resurrection was spiritual in nature. "Whatever His coming to life meant, it did not mean the resuscitation of a corpse; He was no longer flesh and blood, made of human clay .... It was certainly not the body that had lain in the tomb."

Jesus' divinity — and ours?

In summary, Harpur writes, "It would be wrong to conclude from this book that I, and those who think as I do, no longer believe in the divinity of Jesus Christ. I believe very strongly in His divinity in the sense that God was indeed working mightily in and through Him. But I also believe in the divinity within and at the core of every human being."

Needed: ongoing reflection on Christology

This is a thought-provoking little book which stimulates the reader to renewed reflection on the deity of Jesus Christ in the light of the Scriptures.

A more substantial exegesis of all the Synoptic, Johannine and Pauline Christological passages is needed, however, to seriously challenge such a fundamental doctrine as the full deity of Jesus Christ.

Such significant Christological passages as Philippians 2:5-11 and Colossians 1:15-20 are wholly ignored.

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"Welcome back to Holland" is verkrijgbaar in Nederland vanaf 1 april 1986 tot eind maart 1987. Tarieven en aanbiedingen kunnen zonder waarschuwing ingetrokken of aangepast worden. Alleen geldig voor inwoners van Canada.

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